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Inside **The Canadian Jewish News:** Soviet Paper Says "Jo[illegible]orted Hitler War"; Diefenbaker's Historic Address On Israel; Pictures, St[illegible]. C. J. C. Assembly

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FRIDAY FEBRUARY 3, 1961
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IN TORONTO
Friday: 5:16

THE CANADIAN JEWISH NEWS

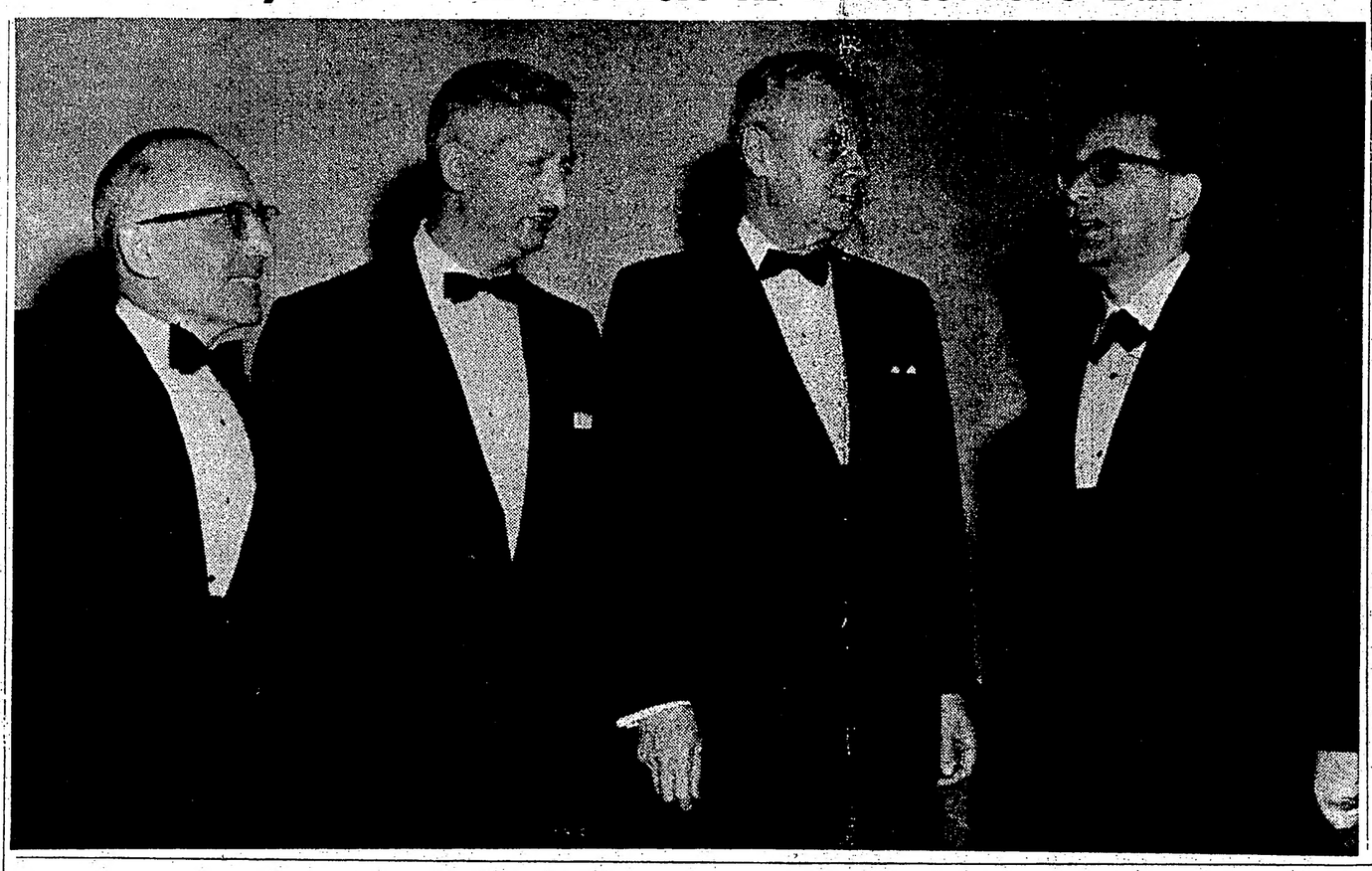
PUBLISHED EVERY FRIDAY

TEN PAGES
10 cents

Price - 10c | AUTHORIZED AS SECOND CLASS MAIL POST OFFICE DEPT., OTTAWA | THE ONLY JEWISH NEWSPAPER IN ENG LISH IN THE PROVINCE OF ONTARIO | TORONTO, ONT., FRIDAY, FEBRUARY 3, 1961

CANADA MAY PROMOTE JEWISH-ARAB PEACE

Guest Of Honour, Patron And Leaders At Ambassador's Ball



Oelbaum Presents Award

Leading figures at the "Ambassador's Ball" which took place on January 24 at the Royal York Hotel (shown in picture at right), were (left to right): Mark A. Levy, Chairman of the Ball, John R. Devor, General Chairman of the Toronto Israel Bond Committee, Prime Minister John Diefenbaker who received the "Canada-Israel Friendship Award for 1960," and Yaacov Herzog, Ambassador of Israel to Canada who was patron of the Ball.

Considered the outstanding event of the season by the Jewish Community of Toronto, the Ball was attended by more than 650 guests who witnessed a most impressive promenade of dis-

J. I. OELBAUM

tinguished members of the diplomatic corps which preceded the dinner.

Highlight of the gala evening was the presentation by J. I. Oelbaum of three antiquities from the Holy Land to Prime Ministre Diefenbaker, and the historic address of the Prime Ministe Diefenbaker, and the portance of economic help to the new nations of the world, as exemplified by the Israel Bond Program, and the building of bridges of friendship between countries such as exists between Canada and Israel.

REPORT OTTAWA READY TO SUPPORT KENNEDY PLAN

OTTAWA, (CJN) — Prime Minister John G. Diefenbaker is reported to be ready to support President Kennedy in a diplomatic effort to solve the fourteen-year old Israeli-Arab conflict.

CANADA INTERESTED IN PEACE

Informed circles here told The Canadian Jewish News that the Prime Minister's address last week in Toronto, at the Ambassador's Ball, in which he indicated his government's interest in the peaceful development of the Jewish state, confirms the opinion prevailing here that Canada "may become involved in secret negotiations" with the view of terminating the crisis in the Middle East.

CANADIAN SOLDIERS INVOLVED

The Canadian government, according to the same sources, is interested in solving this problem because of many reasons. One of them is that Canadian soldiers are still stationed with U.N. forces at the Gaza strip, between Egypt and Israel, and may become engaged in a shooting war, in the case of hostilities. But paramount in the decision of the Prime Minister is his belief that the pacification of the Near East would remove a most sensitive point of friction between East and West and would help prepare a better climate for international negotiations. Not only has Canada been friendly towards Israel, but she also has maintained cordial relations with all Arab nations. Besides she is on excellent terms with India and other neutral powers who could play a decisive role in bringing together the Israelis and Arabs, it is stated here.

KENNEDY HOPEFUL

It is reported from Washington that President John F. Kennedy is seriously contemplating to avail himself of the good offices of Canada in furthering his aim for ending the war crisis in the Near East. The latest information indicates that this government may consider to help the U.S. President reach this goal.

Cairo Reported In Nuclear Arms Race

EGYPT'S "SECRET" REACTOR

New York, (JCNS) Egypt is secretly building a nuclear power reactor capable of producing atomic weapons.

An article on "Israel and the A-Bomb" in the February issue of the magazine of "Commentary", published by the American Jewish Committee, makes this claim.

The reason for the secrecy surrounding the Egyptian project, the article says, "might be that President Nasser was planning to announce his country's spectacular nuclear progress in the dramatic manner for which he is known and thus bolster his prestige in the Arab world and among the neutralist nations."

Author of the article, which analyses nuclear development and inspection problems in the Middle East is Mr. Gideon Gottlieb, a French National, who makes his home in Israel and is now teaching political science at Dartmouth College. He was educated at Trinity College, Cambridge, and Harvard Law School.

The article, which is said to be based on information from high Israel Government sources points out that the Soviet Union has an agreement with the U.A.R. for constructing a research reactor in Cairo for peaceful purposes, but that there has been no public annoucement by the U.A.R. of the building of a power reactor.

Mr. Gottlieb states that "even the mere prospect of the development of an Egyptian power reactor could account for the decision to build a similar reactor in Israel."

ANDRE BLUMEL TO MEET SOVIET LEADERS

Paris, (JCNS) M. Andre Blumel, the former president of the Executive Committee of the French Zionist Federation, left Paris yesterday for Moscow. He was informed by the Soviet Embassy in Paris that Mrs. Furtseva, the Russian Minister of Culture, is willing to receive him and "exchange views on the subject of Yiddish culture in the Soviet Union.

M. Blumel, during his recent trip to Moscow, had failed to meet Mrs. Furtseva, and complained on his return to M. Maurice Thorez, the Communist French leader, with whom he has cordial relations.

"My purpose in visiting Moscow again," M. Blumel told the JCNS correspondent, "is to explain to the Soviet minister the reasons why I feel there is much to be done before satisfaction can be given to the demands for Yiddish culture (publication of newspapers, books, etc.) made by the Jewish community in the USSR".

While in Moscow M. Blumel will take the opportunity to meet members of the Russian Committee for Religious Affairs. He intends to discuss with them the subject of articles appearing in the Soviet Press and classified by the authorities as "anti-religious propaganda". He will point out that this should not be confused with what can be considered as plain antisemitic propaganda, thus shocking Jewish feelings.

Government Crisis In Israel Unsolved

Tel Aviv, (JCNS) The hope which prevailed last week that Israel has finally overcome her internal difficulties by putting an end to the "Lavon Affair", was dissipated when it became clear that various coalition and opposition parties seemed determined to exploit Mapai's own internal difficulties for their own benefit.

Two opposition parties, Herut and the General Zionists submitted to the Knesset motions of non-confidence in Mr. Ben-Gurion's Government. Spokemen for both parties refused to explain on what grounds they based their demands, but it is generally believed that they will claim that the Government has lost control, that the public has lost confidence in the Government, and that therefore the time is now ripe for new elections.

Most observers here are of the opinion that the Government is not facing any immediate collapse. But if the cabinet is safe, the danger lies within the Histadrut, facing its sharpest crisis, with Achdut Avodah and Mapam, determined to push Mapai against the wall.

Owing to all these considerations, Mrs. Golda Meir confirmed her previous decision not to head the special five-man Committee appointed by Mapai last week to try Mr. Lavon. Efforts to persuade her to withdraw her objection have so far failed. If she continues her opposition, it is expected that Mapai's Secretariat, as a body, would consider trying Lavon itself. The move is backed by General Dayan and Mr. Peres, who are pressing for a quick solution, as they claim that "the Party will be further damaged if a solution is not found."

Digest / Office of P.M.

Commentary · By M. J. Nurenberger

Canadian Jewish News 3-2-61

MR. DIEFENBAKER AND MAN'S FATE

Prime Minister Diefenbaker touched upon the essence of the inter-ideological conflict dividing humanity when he stated at the Israeli Bonds Dinner:

"....I know that Israel feels that nations, as individuals, are their brothers' keepers...."

* * *

The Prime Minister, who is known for his devotion to the spirit of the Bible and for his deep faith in man as the image of God, stressed the basic point around which everything in international relations evolves. Mentioning the hypocrisy of the Soviet imperialists who became the champions of the anti-colonial campaign, Mr. Diefenbaker has proven his profound understanding of the problems of today's world.

* * *

For THE issue is basically whether a man, a group or a nation can get away with Cain's contention that one is NOT his brother's keeper. The question remains whether we are to remain the spiritual heirs of Cain's philosophy or if we shall strive to free ourselves from this curse of selfishness.

* * *

Historic Israel has never preached the concept of a holy nation as a pursuit offered the People of the Book only. It has always been, and has remained up to the present time, the catholic fundamental of our belief that this aim, which is the objective of ALL objectives of a tortured humanity, should become the ideal uniting ALL men. Words may vary. Expressions may change. But, no matter how one defines the Messianic idea, it is reaching the stage — in Mr. Diefenbaker's words — when nations will begin feeling that THEY ARE their brothers' keepers.

* * *

The difference between the two ideologies confronting modern man lies in the pragmatic attitude towards this one question: can the world live in peace if an individual or a nation sheds the responsibility for what André Malraux called, "La Condition Humaine"? Man's fate depends upon MAN. For MAN forms this world of ours. If Moscow tells us that the suffering of Hungarians is solely an internal concern of Hungary, if the persecution of Jews in Morocco is a problem for Moroccans only, then the United Nations becomes a farce.

* * *

If a change in the United Nations is due, as Mr. Diefenbaker pointed out, it should be from a union of governments into a TRUE organization of peoples and nations in which the common man may find the fulfillment of his longing for justice — transcending frontiers and regimes.

* * *

Israel STILL believes in such an international brotherhood. This is what all hypocrites, "colonial" and "anti-colonial", dread and hate. For the word of peace still hails from Zion. How wonderful it is to live in a country where a Prime Minister comprehends this eternal message!

TORONTONIANS MOBILIZING FOR U. J. A. DRIVE

Barry Caplan and Joseph Kerzner, co-chairmen of the Accountant's Group in the 1961 Toronto United Jewish Appeal Campaign, reported that this year's group is maintaining its tradition of being the first to hold assignment meetings and the first to have all cards completed. A February 15th target has been set to finish the job.

"PERFECT TECHNIQUE"

Over the past years, this group has perfected the "snowball technique" to gain a head start in the campaign. This means that every accountant who attends the regular Sunday morning meetings tries to bring along an additional campaigner so that the number of accountants involved "snowballs" into a much larger group. In this way a much greater area of "canvassing ground" is covered.

Bernard Kurtz, co-chairman of the Commercial Professions Division, is gratified at the efficiency and despatch with which this year's campaign is being carried through, and added that he was deeply impressed by the increased number of accountants active in the campaign. This ensures good coverage.

ARE ACTIVE

Members of the Accountants Group who have been busy canvassing fellow accountants so far this year are: Murray Rumack, Shael Sone, Harry Golden, Don Gurarie, Arnold Mandel, Mory Adams, Louis Mortfield, Herb Grossman, Albert Stal, and Walter Pape.

BROKER'S GROUP AHEAD

The Broker's Group of the 1961 Toronto UJA Campaign is setting a fast pace this year with two well attended meetings already behind them.

Ralph Fisher, Associate chairman of the Commercial Professions Group says that hard working and enthusiastic canvassers are getting their cards completed in record time.

Co-chairmen of the Broker's Group, Alfred Lindzon, Max Nisker and Albert Allison, expressed real satisfaction at the rapid and enthusiastic response received so far, which gives every indication of a highly successful campaign.

This year the United Jewish Appeal is stressing local needs more than ever in order to keep pace with the fast growing Jewish population of Toronto, bringing with it a requirement for expanded community services for education and recreation, such as the proposed new library building and the new North Toronto "Y".

(L to R) Walter Pape, Murray Rumack, Shael Sone, Joseph Kerzner, Louis Mortfield.

(L to R) Mory Adams, Don Gurarie, Barry Caplan, Co-chairman, Accountants Group.

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

Dorothy C. Nurenberger, Publisher
M. J. Nurenberger, Editor
1396 Eglinton Ave. West., Toronto (10), Ont
Telephone RU. 7-6031
VOL. II, NO. 5 (58)

Subscription: $5.00 Per Year; Foreign: $10 Per Year
Authorized As Second Class Mail, Post Office Department, Ottawa
THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

POLISH JEWRY: PAST AND PRESENT

Many will no doubt be deeply moved by the holding of the World Congress of former Polish Jews, which has concluded its four-day foundation meeting in Tel Aviv.

For centuries Poland was a centre of Jewish life - culturally, religiously, and demographically. It sent off off-shoots to establish or revivify Jewish life both in the old world and the new. Its tragic destruction will retain its traumatic force for years to come, and meanwhile it is right and proper to grieve over the loss and renounce facile forgetfulness.

However, the Congress is to be congratulated on not confining itself to mourning past glories, but on concentrating the greater part of its time and effort on mooting practical activities.

Historical and commemorative institutions are necessary and will be welcome. But the most urgent practical task is the preparation and presentation of the request for compensation from both German Governments for former Jewish property in Poland.

The main obstacle to negotiation with the Federal German Government, which is believed to be sympathetic to the idea, has been the unco-operative attitude of the Polish Government, which was also reflected in the absence of delegates from Poland itself.

It is to be hoped that the Polish authorities, whose recent attitude towards their dwindling Jewish minority has been praiseworthy in most spheres, will reconsider their attitude towards the new organisation, and permit their community to co-operate with the successors of Polish Jewry in these humane, non-political aims.

GOOD TIDINGS FROM JERUSALEM

We welcome the news from Jerusalem that all the political parties represented in the Knesset (Parliament) agreed to postpone the election of a new Chief Rabbinate until the end of 1961.

Had the elections been arranged as scheduled by a committee of Government appointees, religious Jews would have been divided in their attitude to the new chief rabbi and the Supreme Rabbinical Council.

The outgoing authorities and most of the country's recognized rabbis, as well as their political allies in the National Religious Front, have warned that they would not recognize the results.

An attempt is to be made to replace the present election system with one that will separate rabbinical affairs from party politics.

Opponents of the elections scheduled for Feb. 1 charged that Premier David-Ben-Gurion's Mapai party had arranged to pack the electoral college of forty-two rabbis and twenty-eight laymen with voters committed to choose candidates supported by Mapai.

These are Col. Shlomo Goren, senior chaplain of the Israel Defense Forces, who is a candidate to succeed the late Rabbi Isaac H. Herzog as Ashkenazi (Western) Chief Rabbi, and Rabbi Ovadiah Yosef of the Jerusalem Rabbinical Court, to oust the incumbent Sephardi (Oriental) Chief Rabbi, Itzhak Nissim.

Canadian Jewish News 3-2-61

MEMO TO OTTAWA: THE PERSECUTED OF MOROCCO

Golda Meir, Foreign Minister of Israel, told Israel's parliament (Knesset) what her nation, Jews the world over, and decent men everywhere, feel about the Moroccan tragedy.

Mrs. Meir said, i.e.

"We are still overwhelmed by the dreadful disaster in which more than forty of our brethren— men, women and children- lost their lives when the ship "PISCES" sank off the coast of Morocco.

"We mourn these precious victims, who took their lives in their hands to escape from slavery into freedom, — who yearned for a shore of safety only to be swallowed up in depths of sea. And so another link has been welded on to the tragic chain of attempts by Jews to blaze a trail to their homeland.

"The Government of Morocco bears a heavy responsibility for the disaster. A regime of persecution brings down frustration and despair upon its Jewish citizens. Basic civil rights which are given to every man are arbitrarily denied to Jews of Morocco, in contravention of solemn undertakings given by that state when it attained independence and was admitted to the organization of the United Nations. Freedom of movement and emigration does not exist for Jews. Postal and telegraphic communications between Jews who live in Morocco and their families in Israel have been severed by the Government of Morocco. Jewish schools are being progressively taken over. Jewish families live in constant dread of detention and assault, of kidnapping and violence. An atmosphere of terror and insecurity, both physical and mental, prevails among the quarter of a million Jews of Morocco, and it is no wonder that they seek to flee for their lives and join their near and dear ones in Israel.

"They take flight in full knowledge of dangers that lie in wait for them, but the authorities of Morocco leave them no choice. There forty two Jews fell victim in a struggle for their primary and basic right, the right of departure and aliya. In every civilized country this right is recognized to be elementary.

"In the name of the Government of Israel, I wish to express our intense horror and pain at the tragedy, and our profound sympathy with grief of the bereaved families. Together we must shoulder the burden and extend to the Jews of Morocco every ounce of our help in their struggle for their fundamental human rights. I appeal to the nations of the world to direct their earnest attention to wantonness from which Jews of Morocco are suffering. I hope, that, in their righteous struggle, the Jews there will find faithful helpers, so that the gates of Morocco may be opened for those who wish to depart. I note with satisfaction the widespread sympathy which a terrible calamity has evoked in reactions of outstanding personalities throughout the world as well as in columns of press. We urge the Government of Morocco to remember and honour its pledges and not to be inveigled by vain temptings of elements whose only aim is hatred and destruction. The Government of Israel views the grave situation of Moroccan Jews with deep concern, and hand in hand with all Jewry we shall do everything to redress this shocking injustice. Let our exiles in Morocco know that they are not alone in this struggle".

What is, in essence, the tragedy of Morocco's Jewry? Was the catastrophe on the sea the only feature of this tragic situation?

The tragic death of the 41 refugees on the Pisces only exemplifies Moroccan Jewry's painful predicament.

Many of the Jews in Morocco believe that their spiritual and cultural well-being and their personal security (and economic opportunity for the poorer among them) are best safeguarded by emigration to Israel.

Others hold that their place is in Morocco sharing with their fellow Moslem citizens such opportunities as may be provided by expansion and modernisation.

The King of Morocco has given the Jews repeated assurances of equal rights as Moroccan citizens, and there is no reason to doubt his sincerity, but unfortunately, events have contradicted these promises.

Under pressure both from Nasser and its own quasi-Nasserite opposition, the Government has taken increasingly harsh measures against Zionism, which have ineluctably assumed a general anti-Jewish character.

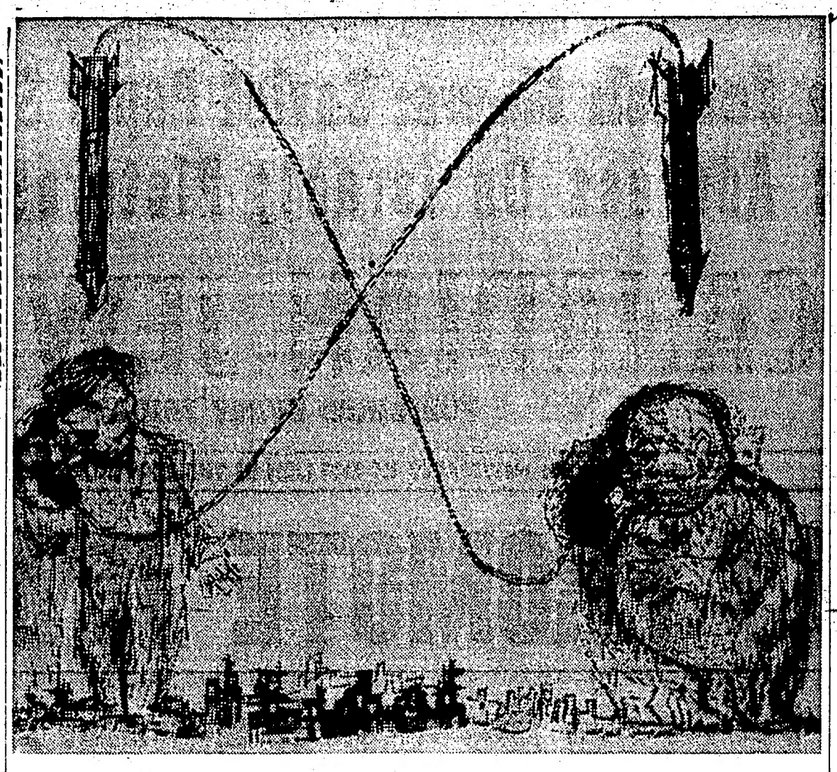
Attempts to prevent Jewish emigration have encouraged anti-Jewish prejudice on the part of the police and officials and, at the same time, have intensified the desire for emigration, for, as the gates become more strongly barred, the pressure to break out is correspondingly intensified.

As the Jewish leaders who called on the Prime Minister pointed out, the desire to emigrate was the direct result of Government policies. Moreover, the anxieties of Moroccan Jews have been harshly aggravated by the disruption of postal communications between Morocco and Israel, so that Jews are unable to hear of the welfare of many of their dear ones.

These events have for too long been a standing reproach to the Moroccan Government, and attention has been frequently called to them in these columns, but the situation has dangerously deteriorated with the anti-Jewish manifestations of recent weeks. The time has come for all those who value the freedoms enunciated in the United Nations Declaration of Human Rights to make the Moroccan Government aware of the sense of shock throughout the free world that matters have been brought to a pass where Jews are forced clandestinely to flee the country of their birth, even at the risk of death.

We hope that the Government of Canada will raise its voice at the United Nations on behalf of the 250,000 Jews in Morocco.

May we respectfully remind the Government of this country that Morocco, as a member of the United Nations, has undertaken to observe the elementary principles of the Universal Declaration of Human Rights, which inter alia declares that everyone is entitled to the human rights and freedoms set forth in the Declaration without distinction of race, language, religion, political or other opinion and that 'Everyone has the right to leave any country, including his own, and to return to his country!



DON'T PHONE TOO LATE ...

L'EXPRESS, PARIS

REPORT FROM LONDON — **MONSTROUS SOVIET CHARGE**

Jews Supported The Hitler War

LONDON, (JCNS) A new and monstrous charge - that "international Zionist organizations" supplied war material to the Nazis for use against the Red Army - has made its first appearance in the latest phase of Soviet propaganda.

This charge, based on a deliberate distortion of the infamous Eichmann offer (known as the "blood deal"), is contained in an article published in "Trud" (Labour), organ of the Central Committee of the Trade Unions, on January 6, in connection with the recent Zionist Congress.

Eichmann's offer, made to Hungarian-Jewish leaders in 1944, to spare the lives of a million Jews in return for 10,000 military lorries for use on the Eastern front, was never accepted nor even seriously considered either by the Jewish Agency or by the Allies. In fact, the Jewish emissary from Budapest (Mr. Joel Brand) who was to convey the offer to them was arrested by the British on his way via Turkey and Egypt to Palestine

LISTS ZIONIST CRIMES

All this is now a matter of historical record. But according to the author of the article in "Trud" (hiding under the pen-name "Observer") "the evidence of the Kastner-Gruenwald trial which took place in Jerusalem in 1955 proved that during 1944-45 the so-called international Zionist organisations supplied war material to the Nazis making it a condition that it be used only against the Soviet army And this was happening at a time when millions of completely innocent Jews were being bestially murdered behind the barbed wire of concentration camps."

But it is not only because of the addition of this latest dastardly accusation to the list of "Zionist crimes" (all again repeated by "Observer") that this three-column article is worthy of note.

A large part of it is devoted to defending the Soviet Union against charges of anti-Jewish discrimination. Together with recent similar efforts on the Soviet radio recently, it should be taken to indicate that Russian propagandists have been rattled by protests from abroad. It is obvious that what Ilya Ehrenburg calls in his memoirs "the cursed Jewish question" has made them sit up.

PROPAGANDA CHARGED

"The Zionists have intensified their anti-Soviet propaganda," "Observer" writes, "and are trying to set Soviet citizens of Jewish nationality against the citizens of other nationalities, and are spreading lies about Soviet policy Paid propagandists are sending into the Soviet Union the Russian-language Zionist Journal, the 'Viestnik Israela' ("Herald of Israel") and are disseminating slanderous information about the allegedly miserable condition of the Jews in the U.S.S.R."

Russian concern about the effects of charges of anti-Jewish discrimination is also borne out by a recent Moscow radio broadcast to North America. There again, the same method of listing Jewish names among the "top people"-of the Soviet Union was employed; the Minister in charge of capital construction, Dymshits, was Jewish, and so, too, were two members of the Supreme Soviet — Academicians Mitin and Khariton.

The number of synagogues was given as 150 for the whole of the U.S.S.R and Jews, like every one else (the commentator said) were "absolutely free to perform their religious rites."

REPORT FROM JERUSALEM

THE CRISIS OF GOVERNMENT

Tel Aviv, (JCNS) Mapai, the ruling party is faced with a real danger of open split between Ben-Gurion's and Lavon's supporters. Three leading members of the Histadrut tendered their resignation and claimed they were unable to continue working with Mr. Pinhas Lavon.

The three members are Mrs. Yehudit Simhonit, head of the political department, who succeeded Mr. Reuven Barkatt who was "liquidated" several months ago by Lavon; Mr. Zeev Onn, head of "Chevrat Haovdim", the Histradut's cover body to all economic organisations; and Mr. Y. Haskin, the Histadrut Treasurer.

The resignations were announced to the Mapai Secretariat which was summoned to an emergency meeting to discuss a recent declaration by Lavon, contrary to Mapai's decision to avoid any public debate on the "affair". On the agenda was a proposal by General Dayan and Mr. Peres to condemn Lavon and to express the Secretariat's non-confidence in him. But due to the sudden resignation of the three leading members of the Party, the debate was adjourned and instead efforts were made to persuade them to withdraw their resignations.

Support Rehabilitation

In their letters, all three members expressed satisfaction at the fact of Lavon's rehabilitation by the Government, but claimed that the way in which he had conducted his campaign damaged the Party's prestige, undermined Mr. Ben-Gurion's authority and gave the opposition parties the possibilities to organise an anti-Mapai campaign.

Mr. Lavon sharply criticised his three colleagues' decision and claimed that this was "pre-arranged", in order to assist those who "wanted to liquidate me" He expressed his regrets that all three did not inform him of their intention to resign, and preferred to announce the resignations to the Secretariat. However, Mr. Lavon added, he would not consider this move as compelling him to seek any conclusions, and said he had no intention at all of resigning his post.

"If the Party wants to liquidate me, let it do this openly and without exerting pressure on me. Personally, I will not resign".

English Translation Of Siddur Banned

NEW YORK, (JCNS) — The Union of Orthodox Rabbis of America and Canada (Agudat Harabanim), representing approximately 700 orthodox European-trained rabbis, is reported to have passed a resolution banning the use of the Siddur produced recently under the aegis of the Rabbinical Council of America, — which is another orthodox group representing more modern and generally American-trained Rabbis.

The Siddur, in its English translation, was edited by Dr. David Da Sola Pool, Rabbi Emeritus of the Spanish and Portuguese Synagogue in New York.

The resolution banning the translation is said to have been taken during a closed meeting of the "Union" on January 18, but it has not yet been made public. It alleges that the translation has "deviated from the original text and has misinterpreted the sacred liturgy".

Asked to comment, leaders of the Rabbinical Council refused to say anything at this stage. Dr. Da Sola Pool himself is in Israel.

Contemporary Poetry

A CONSECRATION

By JOHN MASEFIELD

Not of the princes and prelates with
periwigged charioteers
Riding triumphantly laurelled to lap the
fat of the rears, —
Rather the scorned — the rejected — the
men hemmed in with the spears;
The men of the tattered battalion which
fights till it dies,
Dazed with the dust of the battle, the din
and the cries,
The men with the broken heads and the
blood running into their eyes.
Not the be-medalled Commander,
beloved of the throne,
Riding cock-horse to parade when the
bugles are blown,
But the lads who carried the coppie and
cannot be known.
Not the ruler for me, but the ranker, the
tramp of the road,
The slave with the sack on his shoulders
pricked on with the goad,
The man with too weighty a burden, too
weary a load.
The sailor, the stoker of steamers, the
man with the clout,
The chantyman bent at the halliards put-
ting a tune to the shout,
The drowsy man at the wheel and the
tired lookout.
Others may sing of the wine and the
wealth and the mirth,
The portly presence of potentates goodly
in girth; —
Mine be the dirt and the dross, the dust
and scum of the earth!
Theirs be the music, the colour, the
glory, the gold;
Mine be a handful of ashes, a mouthful
of mould.
Of the maimed, of the halt and the blind
in the rain and the cold —
Of these shall my songs be fashioned, my
tales be told.

CLOSEUP — By BENNETT SCHIFF

MUSICIAN OF U. S. PRESIDENTS

NEW YORK — The authority on the popular music tastes of American Presidents since the days of Calvin Coolidge is Meyer Davis, the country's leading orchestral administrator, who, when he picked up his baton at the Inaugural Ball in Washington, was providing proper music for his seventh Presidential inaugural dance.

Davis, an affable, lean, balding ex-violinist whose 50 permanent orchestras playing throughout the country elevate him to tycoon status in the business and without whom no important debutante ball could get under way, has personally supervised the musical offerings at the Inaugural Balls for Presidents Coolidge (once), Roosevelt (twice), Eisenhower (twice) and Truman (once).

WHAT PRESIDENTS LIKE

"Mr. Eisenhower's favorite number was 'Down Among the Sheltering Palms,'" Davis said, "a tune connected with his court-

MEYER DAVIS
Maestro to American Presidents

ship days. Mr. Truman got to dislike 'The Missouri Waltz', and would request us not to play it; his favorites were Viennese waltzes. Mr. Roosevelt liked, as everyone knows, 'Home on the Range', which I think I put the notion of into his head. I was playing a party one night at the White House and was met by reporters who asked me what his favorite tune was. I didn't know he had one but I said that this one was his favorite. When we played it at the White House, he stamped his cane on the floor in approval and it did become his favorite.

"Mr. Hoover liked 'California Here I Come', and Mr. Harding liked 'La Paloma'. Mr. Coolidge's choice was an alma mater song, 'Lord Jeffrey Amherst'".

FOX TROTS & JAZZ

One of the coming out parties Davis provided music for was that of Jacqueline Kennedy, and even had she not indicated her willingness to listen to the Davis brand of dance music for the Inaugural Ball, it is almost a certainty that he would have been chosen anyway by the ball committee.

"We played "Davis said, previewing the program, "all types of modern dance music, leaving out Rock 'n' Roll. There was fox trots, waltzes and Latin-American music. It was on the level of any elegant ball.

"We played a medley of Harvard songs for Mr. Kennedy and another of Texan ones for Mr. Johnson". For Mrs. Kennedy there was something special and custom made, a song called "Jacqueline", the music for which was composed by Mrs. Davis and the lyrics by his daughter, Genia, a concert singer.

There was another bit of family participation on the evening's agenda, a situation which affords Davis with a quiet and rich pleasure. Mrs. Davis has written the music for a special "Inaugural Ball Waltz", with the lyrics, this time, by Davis' daughter-in-law, Glorea, who is married to Emery Davis. The two other Davis children are a married daughter, Marjorie, who lives in the suburbs of San Francisco, and Gary, who has devoted his life to acting individually for peace and internationalism.

"We have a business", Davis said, taking up the musical thread again, "which caters to the top social parties and events throughout America. Also, we supply steady orchestras for ho-

(Continued on page 10)

SERMON FOR THE WEEK

WHOSE IS THE LAW?

Our Sidra tells of the granting of the Torah by God to Israel. Whose Torah is it? The Psalmist speaks of the Torah and implies that it still belongs to God: "The Law of God is perfect". If it is God's law then what do we mean by saying, when we are called to its regarding, "Blessed art Thou, O Lord our God, King of the Universe, who has given us a Law of truth"?, and what is meant by the rabbinic statement in the 'Ethics of the Fathers": "Moses received the Torah at Sinai"? If I give a gift to someone, I am resigned to the fact that the gift has passed out of my hands and is now in the possession of another. The Talmud declares: "The character of God is unlike that of man. When a man sells an article which is dear to him personally the seller grieves inwardly and the buyer rejoices but God is different. God gave the Torah to Israel and rejoiced." Whose Torah is it — is it God's or man's? Was it a gift to Israel or a loan?

Rashi provides the answer to this question in his comment on Psalm 1, 'For in the Law of the Lord is his delight and in his Law doth he meditate day and night': "At first it is called the Law of God but when he has studied it and reflected deeply on it, the Law then becomes man's rightful possession".

The Torah is a conditional gift. When man studies it, attempts to understand it and applies it as a way of life, then the Law is man's. If a man makes no effort to comprehend the nature of the gift and uses no ingenuity to apply the Torah as a code for human conduct, then the gift is no longer man's but God's. This is what Moses conveyed by his great oration before his death when he exhorted the people to accept the Torah: "It is not in Heaven", meaning "It need not belong to Heaven". The Torah was created by God who knew the capacity of man.

Man can receive the Torah and live by it. The Torah need not go back to Heaven if man can make full use of it on earth. God desires the Torah should find a home on earth, for in Heaven it lies useless, since neither God nor the celestial beings require the code. On earth the Torah fulfils its purpose. The Torah is of use only where the evil inclination exists and, since man is a mixture of good and bad impulses, the Torah is effective in keeping man good despite evil instincts. The Mezeritzer Rabbi once said: "The Talmud tells us that the Torah is an antidote or spice to the evil impulse. Like spice the Torah makes our impulses palatable by forcing the naturally evil urge into the service of the good."

We are in danger of extolling the Torah to such a degree that we call it the Law of God but not the Law of man. We raise the Torah to such great heights in our adulation that in our thoughts it belongs to the Heavens but not to the earth at all. We are prone to regard it as "out of this world". Our eulogies must be a paean of praise for a Torah within our own world and sphere. The best tribute of praise is our acceptance of the Torah as an integral part of our existence.

ONLY IN AMERICA

By HARRY GOLDEN

ON WHAT WILL OUR TEEN-AGERS LOOK BACK?

It isn't all nostalgia. This much I have discovered from the many people who have written to me in the past 10 or 15 years. They tell me I remind them of their uncles and their aunts and bring back happy memories of the Lower East Side of New York. And the Finnish immigrants tell me this was their mother and their family, as do Indians in Connecticut and Germans in Minneapolis. True, some of this is nostalgia, but something else is mixed with it.

And this is the memory of a certain stability, a certain emotional security which seems to have vanished from the world and left many of us bereft and confused.

The strong family life has no substitute. Once upon a time you got married and every Friday night thereafter you went home and ate on Friday night with mama.

At Bar Mitzvahs and funerals and weddings everybody was there; your married sisters, cousins, second cousins, in-laws-everybody. Our mobile society has cancelled this.

Lest anyone think I am too schmaltzy and corny in remembering all this, let me ask: What will today's teen-ager look back upon? I mean the 17-, 18-, or 19-year old boy. What will be his nostalgia? Elvis Presley? The black leather jacket? The time he saw a classmate curse and perhaps strike a teacher? Or will his memory take him back to Mom's delicious frozen television dinners? This you call nostalgia?

WHAT'S HAPPENED TO THE AMERICAN BOY?

There was a time when the American boy just didn't come into manhood without running away. Very often he didn't run away for long but it is part and parcel of our national myth that the door is always open and there is unsettled territory that a man might yet claim for his own and the young boy who packs his bundle and makes off one night because his independence has been theatened is acting out this legend symbolically.

One of my sons, Billy, who now teaches Chaucer and Milton at the University of Puerto Rico ran away when he was a teen-ager and in company with his friend made his way to Lexington, Ky., where both of them tried unsuccessfully to get jobs as jockeys. I can remember claiming them. They had between them 85 cents and a knapsack which contained a flashlight and a road map.

But it seems no boy runs away any more. If they do, the parents certainly keep it quiet. I wonder whether or not this is a sign of decay. Certainly the runaway causes his parents concern, but Carl Sandburg says that his first trip through the West riding the rails was the making of him. Do the kids have it too good at home? Are the pre-chewed meats like hamburgers and predigested malted milks they buy softening them up? Or have they already achieved independence over their parents? Personally, I long to hear about one more runaway.

MONDAY IS THE BEST DAY TO PAY THE ALIMONY

In the first place, even though Friday is accepted as the end of the week, "business-wise", there is a good chance — growing better — that one of you will end up as a statistic over the weekend, negating the need for a check at all. Also, there is the idea of getting away with a little something — here, it is time — and besides, you get to keep the money a little longer.

Then, with Monday being already unwelcome, when you face the fact that you must work for a living and you hope Sunday's hangover will clear up by noon, it's logical to handle all the unpleasant facts of life while you are still feeling lousy. And it brings you severely back to the realism that you not only must work for your own living, but also must endorse part of this obligatory effort to someone who is no longer required to accept a lame excuse that business is bad all over, that they increased your quota, or that your back hurts.

Alimony, like Tennyson's brook, goes on and on forever, and the best time to remind yourself of this is Monday, when it might encourage you to get out and hustle. And, of course, on Mondays we can use all the incentive we can get.

Incidentally, all those men who mail out "child-support" instead of alimony consider themselves just as put-upon, even when they are truly concerned about and devoted to their absentee children, for no one will ever convince them that she really spends all that money on the kids, reasonable as the amount may be. Somehow, he figures, she'll get a new hat out of the deal.

There is a school of thought which insists that the alimony check should be sent off on the very last minute of grace; that if you send it off on Monday, she will think you are too happy and start other trouble. But I do not go along with this idea. By waiting to the last minute you do not leave yourself any margin at all. You may need that day or two extra to make the check good. In fact the best system is to write out the check on Friday, subtracting the amount from your bank balance right then, and stamping the envelope. Otherwise, you might blow it in on a big weekend, long distance phone calls, or a Continental tire holder for your car.

THE VALUE OF ONE MAN

Nothing should give us as much cause for joy as Winston Churchill's recovery from a broken bone in his back. That this doughty warrior is once again up and about signifies that there are still heroic riches in this world, and that fervent prayers even from an old sinner like myself, are sometimes answered.

No one is ever absolutely certain of the place history will award to most of our contemporaries. There was a time when a great man, Count Leo Tolstoy, said that an anarchist writer up in Boston by the name of Tucker was greater than Shakespeare, and many others said that Oswald Spengler also was greater than you know who. Poor Shakespeare! But all this has passed. Many other glories have passed.

But we can be absolutely sure of how history will judge Winston Churchill, the giant of the twentieth century.

Churchill's great accomplishment was not so much that he became the Prime Minister of England in a dire situation; it was that he had been able, two decades before, to see this dire situation evolving and that he had been courageous enough to sacrifice an important role in government in order to speak out against the danger.

When the great danger did engulf England, he had the supreme gift of oratory. Eric Hoffer says: "The people of London acted heroically under a hail of bombs because Churchill cast them in the role of heroes. They played their heroic roles before a vast audience — ancestors, contemporaries, and posterity — on a stage lighted by a burning city and to the music of barking guns and screaming bombs."

In this ever-filling world we have too easily accustomed ourselves to the knowledge that one man doesn't mean much. We have been overhelmed in recent years by the calamitous statistics of death that wiped out millions in Nazi massacres, India's famines, China's floods, and world wars. A single man is a solitary unit among other faceless thousands, part of the anonymous mass. But what makes life good and interesting is that **one man is nothing and yet he is also everything.**

Had Adolf Hitler been killed by the police when he attempted his beer hall putsch in 1923, there probably would have been no Nazism, as we know it now. Most of his early henchmen were opportunists and misfits who would have thumbed a ride on any movement that came along.

If Lenin had died in the sealed car the Germans furnished him to go to the Finland Station, it is unlikely that there would have been a successful Bolshevik counter revolution. Very probably the democratic provisional government of Kerensky would have weathered the storm.

Churchill's determination, prescience, and forcefulness saved England, and thereby America and the entire Western World.

We have looked upon the face of greatness in our time. Let us hope Winston Churchill lives many more years for we of this era will never see his like again.

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"NUMERUS CLAUSUS" IN BRITAIN?

A SHOCKING SURVEY

Public Education And Jews In Present-Day England

LONDON (JCNFS) — As the second World War drew to an end and dreams of an egalitarian state caused returning soldiers and weary civilians to bring Labour into power, most people were declaring that the day of the public schools was over. Instead, these establishments have become so popular as to raise problems never before thought of.

Public schools in Britain, which are of course among the most private of any schools in the world, were once for the use of a small and privileged section of the population. Few outside that inner circle disputed this exclusive right to those within it. But with the more democratic spirit which has pervaded our society, and, even more important with the wider distribution of wealth, public schools have come within the grasp and demand of a very much larger section of people.

NUMERUS CLAUSUS

As a result, the number of applications has increased at far greater pace than places has, in consequence, become more difficult.

—The obvious, and it would seem most natural, method of selection, would be a competitive examination. Most of the schools do have an entrance examination, but since they are not concerned merely with turning out the greatest scholars, other considerations have to be taken into account.

It is against this background that the question of the quota for Jewish boys, which appears to be the rule for most public schools, must be viewed. For there is such a quota, although the word is disliked and the phrase numerus clausus is one from which most headmasters shy away.

In a survey I made of some public schools, I was frankly told that Christian boys have a prior claim to vacant places in them. In most public schools in London the number of Jewish is not allowed to exceed ten per cent of the total, in some schools the percentage is much lower: only at St. Paul's is it higher, and there it is fixed at a maximum of 15 per cent. The basis on which the schools claim the right to refuse entry to more than a certain number of Jews is that schools are church foundations. They were founded by Christians for Christians, and therefore in any competition for vacant places, Christians must have priority. For, if the majority, or a large number, of the pupils at any school were Jews, it is claimed that the character of the school would change.

NO DISCRIMINATION IN 2 SCHOOLS

To some of the headmasters to whom I spoke, this was a matter of some embarrassment. They saw the situation as creating a problem, which they regarded, however, as insoluble. But one or two displayed a distinct impression of some satisfaction at having an excuse for refusing Jews.

One headmaster was swift to respond to my question as to how many Jewish boys attended his school, by asking: "How many Christians are there at the Hasmonean Grammar School?" I pointed out to him that there was no analogy. Christians could attend a great number of good grammar schools which are not Jewish. But Jewish boys who could not get into public schools because the quota was full could not get the same education elsewhere.

Two public schools in London which are not church foundations, Haberdashers' and University College School, both said they had no quotas whatsoever, and freely allowed Jewish without any restrictions.

At Haberdashers', the Headmaster told me that out of 1,064 boys there were about 200 Jews. He did not know the exact number, he said, he knew only that at least as large a number as that had been absent from school for the Jewish Holydays of New Year and the Day of Atonement.

PRAYERS AT SCHOOL

The school had been founded by Robert Aske in 1960, for the sons of freemen of the company of haberdashers, and they still had priority. Out of 130 new boys admitted this last term 35 were Jews.

The school was Church of England, and there was a chaplain attached to it, who prepared boys for confirmation. But Jewish boys were exempt from attending the religious services if they so desired.

University College School, (which was in fact founded as part of London University and one of its chief supporters was a Jew Sir Francis Goldsmid), has 52 Jews among its 500 pupils, the Headmaster told me. But he blandly told me that there was no limitation imposed, on the number of Jews who are admitted. This ten per cent proportion was purely coincidental, and, he thought, quite as high as it ought to be although the school is in a neighbourhood (Hampstead) where there are many Jews living. School days begin with prayers, and he liked all boys to be present for them. No Jewish boys had asked to be absent from them, although if any had, he "could not object." Only on one occasion had a Jewish boy asked for permission to leave school early on Friday, because of the commencement of the Sabbath. Religious instruction was left to the form-masters. If there had been any complaints that Jewish boys were refused entry because they were Jews, he insisted that such complaints must come from fond parents who themselves made that excuse because their son was found unsuitable for other reasons. One out of every five applicants was accepted, because the demand was that much greater than the places available.

"NOT SO DESIRABLE"

The Headmaster of Westminster School said there were about 10 Jewish boys in his school out of a total of 400 boarders and day boys. "This is a Church of England school and we value our connection with the Abbey, and therefore we prefer Church of England boys", he told me. All boys attending the school, whatever their denomination, were required to attend the 10 minute morning service in Westminster Abbey which began each school day.

The pressure on vacant places was enormous — four or five applications for every place available, and it was very easy in these circumstances to refuse entry to Jews. But he did so reluctantly, he said. He liked Jewish pupils; they were among the most intelligent, although "as we know", he added, "there is another type of Jewish boy not so desirable as there is of Christian or any other group".

Mill Hill School was first founded by a Puritan Minister, the Rev. Richard Swift as a boarding school, which closed at his death in 1701. It was reopened a century later by a group of ministers and influential City merchants for the "sons of Protestant Dissenters on the lines of leading public schools, from which they were virtually excluded by religious tests". The prospectus goes on to say: "The policy of the school from its foundation has been one of wide tolerance. Entries to Mill has never been confined to the sons of Free Churchmen; throughout its history its doors have always been open to boys nurtured in different religious traditions; it has stood as much for tolerance as for independence". But this tolerance in practice has largely been limited to that from Christian to Christian, and hardly at all beyond, to those of other religions. This tradition has been interpreted as meaning the number of non-Christians must be kept down, and a certain percentage only (the Headmaster would not give the figure) of Jews, Hindus and Mohammedans are taken in. All boys are required to attend chapel every morning and twice on Sundays.

AIMS AT "CHRISTIAN CHARACTER"

He never received any complaint or protest, he said, from any Jewish parent on the policy of the school in this respect, although he interviewed the parents of every boy for whom application was made and explained the position to them, giving them the chance to withdraw their application.

St. Paul's school has about 90 Jews out of its 700 boys. The Board of Governors (of whom the chairman is Lord Nathan) about three years ago (when then number of applications from Jews had grown very large) told the High Master that in view of the Christian character of the school he should aim at having not less that 85 per cent Christian boys.

The school was founded in 1509 by John Colet "in honour of Jesus Christ as a boy", according to a plaque on the wall of the entrance lobby, and the founder added that boys "of all nations and all countries" might be brought to it. "Did that not mean that Jews should not be excluded", I asked. But the High Master thought they were fulfilling the founder's wishes, for, he pointed out, John Colet had also wanted all boys at the school to be fully instructed in the Catechism. "We don't do that with the Jewish boys", he said. And in fact at St. Paul's the Jewish boys are not compelled to attend morning prayers and can arrange their own religious services. The High Master referred also to the widely differing degrees of orthodoxy among Jews, which rather complicated the matter.

FOR CHRISTIAN EDUCATION ONLY

On the whole they were fulfilling what both Christians and Jews desired of the school. "I find that the Jews do not wish to send their boys to a predominantly Jewish school", he said, "and they prefer their boys to be part of a predominantly Christian school".

At Highgate School there are 670 senior boys and 270 junior boys. One third of them were boarders and the remainder day boys. About ten per cent, "that sort of limit" were non-Christians, the Headmaster said. The school was a church foundation, indeed one of the founders had been the Bishop of London, and it was written into the charter that the school was for "Christian education and learning".

Nevertheless, Jewish boys were allowed to organise their own religious service. "We are a day school with a Jewish population not far from the doorstep, and we have done something to help them", the Headmaster told me.

They had been challenged in the past on their attitude. People of the Jewish Faith had protested through their Members of Parliament and the matter had been taken up at the Ministry of Education. The Labour Party had been in power at the time, and the late Ellen Wilkinson had upheld the school's position.

The solution, so far as this Headmaster was concerned, was for Jews to have their own public school or schools.

The Headmaster of Harrow School told a parent that he could truthfully say there was no prejudice against members of the Jewish Faith at his school, nor indeed "is there any official quota". On the other hand, Harrow was a Church of England foundation, and in the case of all houses the House Masters considered that they could only have a certain number of members of different religions at any given time.

This Headmaster rejected an application for his own house, because for the year in question, 1972, he had already got down two members of the Jewish faith, and he did not think he could add another "as that would put that year completely out of balance".

Situation in the Province

There are 80 boys in the Head Master's house, and between 50 and 65 in each of the other 10 houses.

The situation outside London appears to be easier, probably because the applications from Jews are very much fewer and far between. At Rugby, for instance, there are 22 Jewish boys out of the total of 700. They are not required to attend church services and facilities are given them for instruction in their own religion and to observe the Jewish Holydays, if their parents so desire'. The number of Jews at this school is said by the Headmaster to be accidental: there is no fixed maximum.

The Headmaster of Winchester wrote that there are no Jewish boys at his school, "I have had in my time as headmaster here very few applications, and almost none from Jewish parents who were not content that thei boys should attend the ordinary Chapel services. The real difficulty about Jewish boys in an English public school is the difficulty about Saturday mornings".

A very brief survey in some of the larger provincial centres elicited replies that there are no quotas for Jews in the schools where investigation was made, but in no school were there more than a few Jewish boys. At Liverpool College there are 41 Jews out of a total of 738; at Merchant Taylors' School in Liverpool, 12 out of 730; at Brighton College 25 out of 400; at Edinburgh Academy about 15 out of nearly 1,000; at Bristol Grammar School only 3 out of 971; only in Leeds were there as many as 10 per cent. In all of these it was said that Jewish boys were not compelled to attend at Christian prayers, and that time was allowed off for Jewish holydays, generally in response to written requests from parents.

(First of a series)

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AN ANNIVERSARY

By S. F. Vogel

THE LATE LUBAVITCH RABBI

To world Jewry, Rabbi Joseph Isaac Schneerson (whose eleventh yahrzeit falls on the 27th of January), was a stalwart champion of Torah-true values; to legions of individuals in all walks of life, he was patriarch, sage, and wise counsellor; to the world-wide Chabad community, he was a revered figure whose word was sacred and whose wish was a command.

He was born in Lubavitch, in the Smolensk district of Russia, in 1880, the son of Rabbi Sholom Dovber Schneerson, who initiated his son into his work for Klal Yisrael at the age of 15 by appointing personal Secretary. The Lubavitcher Rebbes were fearless and self-sacrificing in the cause of their brethren labouring under the exactions of Tsarist rule, and often made representations to the authorities at the highest level. An early opportunity was afforded the young Secretary to follow this tradition when he was deputed by his father to try to dissuade Stollipin, one of the Tsar's Cabinet Minister's, from implementing an evil plan he had concocted against the Jews.

ONLY SALVATION MATTERED

Rabbi Joseph Isaac travelled to St. Petersburg to confer on the situation with prominent Jews in the neighbourhood. When all mediation attempts failed, it was decided to approach Pobiedanastov, head of the Orthodox Russian Synod, to intervene on the community's behalf. Pobiedanastov finally agreed to meet a Jewish spokesman on a Friday night, and because his residence was not within walking distance of St. Petersburg the Rabbi had to travel on Erev Shabbat to the village where he lived and to wait for him there. The then Russian capital was out of bounds to Jews, and even though a few managed to live in the city, in the suburbs there were none. It was impossible to endure the sub-zero street temperature, and the only place affording the rabbi shelter from the elements was a public house, crowded with roughnecks and local louts. The rabbi endured his ordeal bravely, for many hours managing to humour the drunken company with their lewd jests and offensive remarks. It was a bitter Shabbat, but the cause was holy — only the salvation of his people mattered.

HEROISM UNDER REDS

Under the Communist regime Rabbi Joseph Isaac's courage was no less heroic. In the teeth of official opposition he organised Jewish educational and cultural activities even in the remotest parts of Russia. For his "criminal" activities, which might be fittingly described as "love of Israel", he was incarcerated in the infamous Spalevo prison.

A wanderer from place to place, he found himself, in Warsaw under bombardment from another cruel enemy. It was Succot, and when the bombardment was at its fiercest Rabbi Isaac Joseph built a Succah as a gesture of defiance and as an example to his flock. And when a bomb landed nearby, shaking the foundation of the shelter, he experienced the deep pride of hearing hundreds of his brethren who had taken refuge there proclaim in unison the Shema Yisrael. He once said: "I pray never to forget that wonderful scene".

This was the inspiring leader who, half paralysed, arrived in New York in March 1940, a legendary figure vociferously acclaimed by thousands of his followers and a host of civic and communal well-wishers. Immediately he set about the task of transplanting Torah-true Judaism in the new World. He founded the United Lubavitcher Yeshivot and pioneered yeshivot in many centres outside New York. He founded the Mache Israel Inc. and the Merkos L'Inyonei Chinuch Inc. organisations, the former devoted to the strengthening of Orthodox Judaism in America, and the latter dedicated to every phase of Jewish education, including schools for girls, literature, and youth work.

He constantly preached that strict adherence to Torah as a factor in Jewish life is not limited to any particular country or any special conditions of time and place. He also stressed that however estranged a Jew may be from Torah, Judaism, the Jewish heart and soul remain unaffected, and the Jew can always be made aware and conscious of his great spiritual heritage provided the right approach is made.

Rabbi Joseph Isaac's death on Shevat 10, 5710, saddened Jews the world over, but they derived consolation from the knowledge that the spirit and example he engendered lives on in Chabad leadership under the wise and purposeful direction of his successor, the present Lubavitcher Rebbe and head of Chabad, Rabbi Menachem M. Schneerson.

HUMAN RELATIONS

Boy Flees Girl

DR. ROSE N. FRANZBLAU

QUESTION: I am a girl, 13, and a sophomore in high school. I am slightly acquainted with a boy of 15 who is also a sophomore. I know that if I got to know him better we could develop a thriving friendship.

The only trouble is that he doesn't give me a chance to know him better. He rarely talks to people unless he is spoken to, and although he gives the impression of being unfriendly and snobbish, I cannot believe that he is. I am well acquainted with one of his close friends and his friend tells me that he is shy and afraid of meeting people.

I have tried unsuccessfully to win his friendship, and although my friends tell me to forget about him, I just can't. I am not a dumb, ugly girl nor am I a gorgeous genius. So he should not feel uncomfortable with me.

Could you offer some suggestions on how I can get better acquainted with this boy?

ANSWER: Though perhaps not a genius, you must be very bright to be a sophomore in high school at the age of 13. Intellectual acceleration often makes a youngster feel that she should be equally accelerated socially and perhaps even emotionally. She may not be particularly ready or necessarily want to be singled out by boys or to go out on single dates with them. Although this prospect is enchanting in some ways, it is frightening in other ways. But as long as it is kept in the realm of fantasy, the chance that it might actually happen can be tolerated.

Whereas a drive to perform better sometimes pays off in school work, it rarely pays off, unfortunately, in the area of social relationships. People are always suspicious of the pusher. They wonder what is wrong with her that she has to work so hard to be accepted. They sense the aggression which pushes her around, and that, permitted get too close, might push them around.

* * *

Realistically, you know far too little about this boy to "know" that you could develop a thriving friendship with him, once he responded to your advances. This boy of 15, with whom you have only a very slight acquaintanceship, is really only a stand-in for the man of your dreams, who is truly very vague. The only thing they have in common is their unavailability.

You might well ask yourself why you pick a boy to pursue who has made it quite evident that he wants no part of the pursuit. The fact that he is shy does not give you any justification for becoming aggressive. It is no compliment to a boy to have a girl two years younger do the chasing while he does the running away. The feeling of inferiority which this creates in him would be enough in itself to make him shy away from you.

* * *

Before double and single dating begins, there are often the "crush" relationships, in which three youngsters participate. There is the pursued one, the heartbroken and unsuccessful pursuer, and the confidante who acts as a commentator and moderator in this emotional wrestling match. Sometimes the confidante is really the person liked and wanted, a variation on the John Alden set-up. By talking about a third person, the message of affection is transmitted.

Realistically, you ought to make friends with boys who are available and accept any proper invitations which are offered.

You probably come closer to being gorgeous and a genius than this 15-year-old does to being a dream prince. But you may still be a little young for a 15-year-old boy to date, even though you are in the same class at school. Boys this age prefer to be seen in public with girls closer to their own age. It adds prestige to their dating and makes them feel more important.

When you have developed more confidence in your desirability, you will be sought out increasingly by boys. Your social life may look empty and hopeless now, but a little later, when, in a more feminine fashion, you wait to be wooed, you will get all the invitations you can possibly take care of.

Adolescent Dress

QUESTION (from a daughter): I am 11 and in the sixth grade. I am having trouble with my mother on clothes.

She thinks on a cold winter day I have to wear a heavy sweater, blouse and my winter coat. In my classroom it is very warm. Today I wanted to wear a quilted guimpe and a white cotton blouse. I was going to wear a sweater with it. My mother said I couldn't wear it. Now, all the children in my class can wear cotton blouses.

QUESTION (from her mother): My 11-year-old

(continued on page 10)

DATELINE: ISRAEL

By Carl Alpert

I Think As I Please

A CURIOUS INITIATIVE

HAIFA — Kibbutz Ailon, located high up in the Galilee mountains, alongside the Israel-Lebanon border, is a pleasant, well-ordered community. It is populated by some 600 men, women and children. The kibbutz raises variety of fruits, but perhaps has a greater income from its factory which produces agricultural machinery for other villages and settlements of the country.

The discerning visitor who will walk leisurely about the grounds may be struck by the charming and artistic decorations of all kinds. Prominent on the walls of the dining hall are gracefully executed figures formed from twisted metal grill bars; they are set off by bits of original, colorful mosaic. One of the highspots is the broom and mop rack, outside the kitchen door; it is an artistic thing of beauty and a joy to behold.

These decorations are the handiwork of two members of the kibbutz, who have been artists by hobby for some years. When Mordecai Yoeli finished spreading the fertilizer-manure about his fruit trees, and when Kalman Gerzofski had completed d-aft-sketch of a new machine, the two turned to their hobby.

And from this hobby has now developed a new industry, the first of its kind in Israel, and one which may even eclipse Ailon's other occupations. The two kibbutz artists have set up a workshop for the production of originally designed mosaics. Using bits of colored stone, and setting them into different patterns and designs, they produce panels of various sizes which are amazingly attractive as table-tops, wall decorations, hot-plate tiles, etc. The kind of work which is normally done by an individual artist has been turned by Mordecai and Kalman into a true industry.

They presented their idea to the kibbutz less than a year ago, and gained complete approval and support. Despite a shortage of hands, the two were released from all other duties, and began to develop their plan. Ever since the discovery by archeologists of mosaic floors of ancient synagogues in Israel, mosaic has had a fascination for the people of this country. Many public buildings in Israel have employed this type of decoration. The kibbutz pair pointed out that the production requires artistic talent and technical skill. They provide the former, and carefully draw the sketches and patterns from which the work is done. They also train kibbutz colleagues in the intricate technical skill required for the setting of the stones. Ailon has discovered that members who may be unable to do heavy manual labor about the kibbutz, because of physical infirmity of one kind or another, may be transformed into the skilled mosaic setters required.

The promoters worked for months, to improve their techniques. They had a "running-in" period, before they tried to market a single piece.

Whereas the usual mosaic table-top is set in concrete by the artists-enterpreneur, the kibbut team developed another material, plastic like, which is resistant to heat, cold or moisture, and weighs perhaps one fifth of concrete. Their mosaic panel is made of stones, mostly from Israel, and when finished takes a high polish, so smooth that it appears to have a-lacquer finish; yet it is only the natural stones, skilfully set.

The tourist to Israel can visit the Ailon worshop, order a design which he likes, and less than a week later carry the finished product home with him.

A small panel, of about 8 by 14 inches, weighs less than five pounds. A modern tea table top, would be larger.

Ailon has set up the only artistic mosaic industry in Israel. It is the only kibbutz to turn art into a regular branch of the colony's economy. Today they have a travelling salesmen, who visits institutions, hotels, architects, etc in all parts of the country, and takes orders. The first public exhibit at the Engineers' and Architects' Association headquartes in Haifa, officially put the business on the map. The export possibilities, especially because of the light weight, are almost limitless.

A new, original and profitable industry has been born. The work is expensive, but remember, every piece is an original. All credit to Ailon!

Canadian Panorama

BY MORDECAI HIRSHENSON

A VISITOR OVERLOOKED

A distinguished rabbinical visitor from South Africa was in Toronto last month. However, he may have been travelling incognito for all the impact his presence made on Toronto Jewry.

Dr. L. I. Rabinowitz is Chief Rabbi of Johannesburg and the Transvaal and is known internationally as a preacher and religious leader of courage and forthrightness. His recent prayer on behalf of South African political prisoners created a sensation in that tension-ridden land.

In Toronto, however, his visit went unnoticed. He addressed the breakfast club of Beth Sholom synagogue (without publicity) but the central organizations apparently were not aware of his presence in town and no other public function was arranged.

Kashruth In Kitchener

When talk is heard of a Kashrut law these days the reference is generally to centres of heavy Jewish density — New York State with its unparalleled Jewish centre of New York City, Miami with its heavily populated Jewry, Los Angeles with more than 500,000 Jews.

Along with these large — almost historic — centres of Jewish life, one lone city in Canada has a kashruth statute in its by-laws. Though Montreal, Toronto and Winnipeg have in turn earned the traditional title of **Ir v'eym b'yisrael** (City and mother in Israel) due to the numbers and piety of their Jewish inhabitants, it is not to any of these than we go to seek this particular statute but to Kitchener — a Central Ontario town with a Jewish population of about 450. The statute, which is one of the city by-laws reads as follows:

"No operator shall hold out or describe the business of his establishment of the food stuffs offered for sale by him as 'kosher' unless he has complied with the ritual requirements of the Jewish Religion as to the slaughter, storage, handling and sale of kosher products."

Why Kitchener chose to put this on its books in contrast to Windsor, Toronto, Guelph, etc. which do not, is not entirely clear. Whether there once was a dispute about shechita or a hekhsher (kashruth label) or the like is not known. Perhaps the city fathers patterned it on a model municipal set of by-laws they found, or perhaps a Jewish citizen once asked for it. Inquiries have not brought any certain replies.

Its existence, however, is interesting. Until now there has never been a case to test this by-law. Perhaps its very existence has deterred any possible fraudulence.

CAMP DECLARED TAX - EXEMPT

Jewish schools — Talmud Torahs, Yiddish shules and the like — are frequently puzzled by what their status is for taxation purposes, or rather for taxation exemption purposes. The law states that schools are exempt from property tax when they are used "as a religious and educational seminary of learning." Assessment officials, however, have not always agreed that this definition applies to this kind of school.

The Supreme Court of Ontario recently handed down a decision that a Jewish children's camp — "Camp Israel" near Orillia — is entitled to tax exemption on the above-cited grounds, i.e. that it is an institutional used "as a religious and educational seminary of learning", a verdict that would seem to be applicable **a fortiori** to Talmud Torahs.

LIVELY CONGRESS ASSEMBLY

Canadian Jewish Congress' 18th Regional Conference was the best attended in its history. Among "old timers" present were David Stein of Toronto, retired trade union leader who was a delegate to Congress' original assembly 41 years ago, and I. Lindeberg of Belleville, who was "returning officer" for the same 1919 Congress elections in his town.

Peak centre of interest was the public relations session on Sunday morning attended by more than 200 persons. Sydney Harris of Toronto and a panel of participants from all parts of Ontario started off the program and there was a provocative and lively series of questions from the floor by delegates including Harry Walsglass, research director for the United Steelworkers, N. Neslen of the Arbeter Ring, Dr. Murray Wertman, St. Catherines dentist, and others.

Devotees of Jewish education, however, were undaunted by the public relations going-on and continued their session in another room — both sessions well attended an lasting till well afternoon hour.

WINNERS OF HERZL ESSAY COMPETITION NAMED

According to an announcement made by Mr. Mannie Brown, Vice-President of the Zionist Organization of Canada Central Division in Charge of Education and Programme, and Chairman of the Herzl Essay Competition of the Central Division Z.O.C. the Judges of the Competition met on Thursday, January 12th, and screened the entries which were presented to them anonymously (bearing numbers only). The Judges of the Competition, Mrs John A. Sherman, Mr. Mannie Brown, Mr. Meyer Nurenberger, Editor of The Canadian Jewish News, Mr. Julius Hayman, Editor of the Jewish Standard, and Mr. David Newman Q.C.), have awarded prizes in the following two divisions:

JUNIOR DIVISION — 1st prize — Suanne Kelman (entry in English) a pupil at the Temple Sinai Religious School; 2nd prize — Stephen H. Weisbrod (entry in Hebrew) a pupil at the Associated Hebrew School; 3rd prize — Ruth Glass (entry in Yiddish) a pupil at the Peretz School.

INTERMEDIATE DIVISION — 1st prize — Gonen Ohel (Hebrew), Benjamin Nalevke (Hebrew), and Eddie Mednick (English essay).

The winning contestants will be presented with a special Herzl medal which has been issued by the State of Israel on the occasion of the One Hundredth Birthday of Dr. Theodor Herzl, as well as cash prizes ranging from $10 to $50. The presentation of prizes will take place at the next meeting of the Toronto Zionist Council which will be held on Wednesday, February 22nd, in the Zionist Centre, 651 Spadina Avenue.

WINNERS OF HERZL ESSAY COMPETITION

Mr. Mannie Brown, Vice-president in charge of Education & Programme of the Central Division Z.O.C., and Chairman of the Herzl Essay Competition is shown with the winners in the Junior & Intermediate divisions. From left to right — Standing — Stephen H. Weisbrod, Eddie Mednick, Gonen Ohel, Benjamin Nalevke. Seated — Ruth Glass, Mannie Brown, Vice-President in charge of Education & Programme of the Central Division Z.O.C. and Chairman of the Herzl Essay Committee, and Suanne Kelman.

WINNERS OF INTERMEDIATE DIVISION OF HERZL ESSAY COMPETITION

Left to right: Eddie Mednick (3rd prize), Gonen Ohel (1st prize) and Benjamin Nalevke (2nd prize).

WINNERS IN JUNIOR DIVISION OF HERZL ESSAY COMPETITION

Left to right: Ruth Glass (3rd prize), Stephen H. Weisbrod (2nd prize) Suanne Kelman (1st prize).

New Synagogue Rises In Downsview

The beautiful Clanton Park Shul

Rabbi and Leaders of Clanton Park Synagogue. Here are shown: Below, Rabbi Morris S. Gorelik, spiritual leader; on right, Sol B. Edell, president; below on right, Dr. Norman V. Shaul, past-president.

IMPORTANT EVENT

By LEO WEIL

AN OLD COUNTRY SHUL

It is unbelievable, at least to my European mind, to be present after six short years, at the Dedication of our new Sanctuary. But let me not run away with my thoughts without giving you my background and the cause of my elated feelings.

Having been born in Germany into a religious home, where the Synagogue was the embodiment of the traditional, the Beth Hamedrash was the place without which the town and life itself was not thinkable.

The Holocaust in Europe caused me to spend my early teens in the slow-moving and static England. During the ravages of war and the ensuing years destruction and rubble were a most common sight. Rebuilding was a slow, tedious process. The Synagogue to which I belonged, a community of refugees from the country of my birth, assembled in somewhat primitive quarters over some garages off the main street. For years money was collected for a new place to worship and according to 'old country' tradition no expenditure was authorized until the full amount was safely in the bank. (Now after 25 years approx., a new building has been put up).

Six years ago I came to Toronto, the conservative city of the New World, and on the second Shabbat of my stay here, the birth of Clanton Park Synagogue took place almost unbeknown to the few people who were present at that occasion.

I remember the early meeting when a small number of the original members decided to go out and buy land to build. I thought to myself how can this handful of young family men most of them just starting out in life, commit themselves to such an undertaking. I heard figures called from people who I knew were not swimming in money and who had only modest homes but yet undertook to pledge sums which to my ears sounded amazing and even more, who were prepared to mortgage their future for a place of worship. When the excitement subsided and we took an accounting it was a magnificent performance for such a tiny group of unexperienced "Shul-builders", and I was prepared to wait many years before seeing the first semblance of a building going up. But how wrong was I, and only eight months later a stem shovel was digging away. Even then I was counting in years to the day when I thought we would hold the first services in our own home. But again, how different the concentoin of time and events in the New World - only a few short weeks later the first "Minyan" was held though almost under an 'open' roof.

Here was a House of Prayer being built in the middle of nowhere. Palm Drive was only a word on a poster on Bathurst Street and we had to make our way to Shul through a field with weeds up to our hips. In centuries to come when Palm Drive will be forgotten, sunken into the earth, and historians will be digging for remnants of the twentieth century, many a rubber-shoe will be found whose owner trudged through mud and snow to attend services. — During snow and rain we had to detour on curbless, no side-walk Bathurst Street, braving fast-moving traffic to reach our shul and it really brought home to us the spirit of pioneering which our families back in Europe expected us to have to endure all the time in 'primitive' land

Rabbi Dr. Leo Jung, guest speaker

Many times I asked myself how can we ever expect to get a regular "Minyan" going so far away from 'civilisation'? How can we ever hope for a proper centre in a spot which is so inaccesible. But again I was looking at things not with 'American' eyes. I did not dare to say so aloud, while seeing my friends so firm in their belief of success. To my mind, steeped in the slow moving, no risk-taking atmosphere of war-torn Europe all the odds were against us. 'No money', 'out of the way' location and only a handful of workers. But here on the Continent of unlimited opportunities I was to be proved wrong and how glad was I to be so shown. An orthodox Congregation has been formed not only in the midst of physical obstacles but also in the centre of ideological competition. Synagogues with more popular appeal, with more strength numerically and financially were shooting up but yet undaunted and unruffled the boys of Clanton Park Synagogue plodded on.

And when today we see the completion of our Centre with Sanctuary, Beth Hamedrash, Classrooms, Mikvah and Social Hall in short all the physical equipment for a living orthodox community, I can only but conclude that G'd Almigthy has been with us and I hope will continue to give us the strength to fully utilize these facilities to further His Holy purpose. With deepest sincerity I will say "Shechecheyanu Ve'Kiyemanu Ve'Higyianu Lasman Haseh."

CLANTON PARK DEDICATION WEEK

A highlight in the Jewish community life of Toronto will be a **Dedication Week-End** on the occasion of the inauguration of the new building of the Clanton Park Synagogue, 11 Lowesmoor Avenue, Downsview.

The varied and interesting programme will commence on Friday, February 10th and continue through Sunday, February 12th. Prominent cantors, rabbis and dignitaries will participate.

The schedule of events follows:

1. Shabbat eve, Friday, Feb. 10th, 5:30 p.m. Minchah — Kabbalat Shabbat, Cantor S. Vigoda. Oneg Shabbat — 8:30 p.m. Presentation by B'nai Akiva; symposium — "The Yeshiva and the Modern Community"; selections — Cantor Vigoda; presentation of leadership awards; "Meet and Mingle" — informal reception. The guest rabbi will be Rabbi S. Gold, Ner Israel Yeshiva.

2. Shabbat morning, Saturday, Feb. 11th, will commence with a Shiur at 8:30 a.m. This will be followed by Shacharith — Mussaf — 9:00 a.m. featuring Cantor S. Vigoda; sermon by Rabbi Morris S. Gorelik; kiddush arranged by the Sisterhood.

3. On Shabbat afternoon, Minchach will begin at 5:30 p.m., followed by Seudoh Shilisith. There will be Zimiroth, then Maariv, ending with Havdalah.

4. Saturday evening will begin with a Melavah Malkah at 8:30. A Sium, tractate Berochos, will follow. Hadran will be delivered by Rabbi Morris S. Gorelik. Guest speaker for the evening will be Rabbi Leizer Gorelik from Newhaven, Conn.

5 Sunday afternoon, Feb. 12th, 2:30 p.m. will usher in the dedication of the sanctuary. Cantorial selections will be performed by Cantor S. Vigoda accompanied by the Synagogue Choir under the direction of Choirmaster Tibor Burke. Guest rabbi will be Dr. Leo Jung of the Jewish Centre of NEw York City. There will be greetings from Federal, Provincial and Civic dignitaries.

6. This Dedication Week-End will culminate on Sunday evening, Feb. 12th, with a dedication banquet at 7:00 p.m. Guest speaker will be Rabbi Dr. Leo Jung. Musical selections will be rendered by Cantor S. Vigoda. At that time awards will be presented.

Prominent in the activities of Clanton Park Synagogue is Rabbi Morris S. Gorelik. Born 1931 in Springfield, Mass., Rabbi Gorelik received his B.A. and was ordained by Yeshivah University in 1953. After having served as rabbi and principal in Holyoke, Mass., Rabbi Gorelik became the spiritual leader of the Clanton Park Synagogue in 1956.

Active in the affairs of Machzikai Hadath Clanton Park Synagogue are its president, Mr. S. B. Edell and past president, Dr. N. V. Shaul.

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Mainly About Women

By Esther Zeldin

MAINLY ABOUT WOMEN

● **THE PASSPORT TO ISRAEL BALL** sponsored by TORONTO WOMEN'S ORT attracted more than 350 guests, at the Beth Tzedec Synagogue.

Entertainment was provided by 15-year old **Renee Rosen**, a student of the Toronto Conservatory of Music, who sang classical and semiclassical selections.

A trip to Israel, courtesy of **K.L.M. Royal Dutch Airlines**, was won by **Mr. & Mrs. Alec Schwartz.**

Mrs. Henry Perry is president of Toronto ORT; Mrs. L. B. Feldman was convener of the Ball.

Entertaining at cocktails were Mr. & Mrs. A. C. Finkelstein of Avenal Dr. Among their guests were Mr. & Mrs. Sy Dubins; Mr. & Mrs. Nathan Levine; Mr. & Mrs. Leon Bernstein; Mr. & Mrs. Norman Stern; Mr. & Mrs. Leon King; Dr. & Mrs. Alan Rein and Dr. and Mrs. Ralph Florence.

● **A CHILDREN'S CARNIVAL** consisting of games, refreshments and lucky door prizes was attended by 200 children.

This gay event was arranged by the ORIAH CHAPTER of the HAPOEL MIZRACHI on Sunday, January 22 at Torah V'avodah, 86 Vaughan Rd. Proceeds: the Pardesf Children's Village in Israel, which is sponsored by the Hapoel Hamizrachi Women's Organizations. President of Oriah Chapter is Mrs. P. Schindler. Convening the carnival was Mrs. Y. Feldman.

● **ISRAEL - THE HISTADRUT - THE ROLE OF PIONEER WOMEN AS RELATED TO BOTH".** This was the subject of a most stimulating address given by Mr. **Julius Sokoloff,** chairman of the Toronto Israel Histadrut Campaign to members of the **Ben Gurion Club of Pioneer Women.**

The meeting was held on Tuesday, January 24, at the home of **Mrs. Ruth Edelstein,** 375 Brooke Ave.

● A meeting of the **WOMEN'S AUXILIARY, NER ISRAEL YESHIVA COLLEGE** of TORONTO, took place on Wednesday, January 25, at the home of **Mrs. Rose Gottleib,** 102 Ridelle.

They discussed a proposed fund raising luncheon.

Mr. A. Shore, Ner Israel Yeshiva teacher, was guest speaker.

This new active group is planning a tea on March 12, at the home of **Mrs. M. Rubenstein,** 228 Lonsmount Dr. — **Mrs. J. Blitz** is president of the auxiliary.

● **"DOCTOR TELL ME!"** — This question was again heard on Thursday, January 26, at the Y.M.H.A. The doctor answering was **Dr. Samuel H. Spencer,** who spoke on "Nutrition, Facts and Fallacies". This is the third of a series of Luncheon Health Lectures sponsored by the WOMEN'S HEALTH CLUB.

● A symposium on the role of the **Artist in modern society** was sponsored by the **ART DIGGERS** of the **NATIONAL COUNCIL OF JEWISH WOMEN** on Thursday, January 26, at the Y.M.H.A. Participating in the discussion were: Leon Major director; Gerald Gladstone sculptor; Marian Gruedeff musician; and architect Irving Grossman.

Mr. Alan Jarvis, former director of the National Gallery in Ottawa was moderator.

● A special executive meeting of the **SHAAREI TEFILLAH SISTERHOOD,** was held at the home of **Mrs. Millie Sheff,** Brookview Dr.

On the evening's program was guest speaker **Mrs. Joan Solway.** Mrs. Solway is vice-president of the National Council of Jewish Women, Toronto Section.

● Members of **EMUNAH CHAPTER HAPOEL HAMIZRACHI WOMEN'S ORGANIZATION** met at the home of **Mrs. Sarah Gorelick,** 3879 Bathurst St., on Monday, January 30.

● A board meeting of the **Union of Orthodox Jewish Congregations of America,** Ontario Chapter Women's Branch, was held at Shaarei Shomyim Synagogue, 840 St. Clair Ave W.

Mrs. Saul Sigler, president of the Chapter presided. **Mrs. Nathan Katz,** president of Adas Israel Sisterhood of Hamilton read the invocation.

The attendance was most encouraging and among other issues on the agenda was the subject of our annual conference. This year the conference will take place Wednesday April 19th. A very interesting program is planned for the complete day. All member chapters will enjoy the day and find it also beneficial and very interesting.

Dr. Samson R. Weiss, Executive Vice-President of the U.O. J.C.A. addressed us briefly. Dr. Weiss in his address included greetings from the National Organization Women's Branch which works in close co-operation with the U.O. J.C.A.

Members from Adas Israel Sisterhood in Hamilton were welcomed. All the affiliated sisterhoods in Hamilton, Kingston, Ottawa, and Toronto are invited to attend the meetings.

Invitations to the conference will be extended to all Orthodox sisterhoods in Ontario.

● **The "Bar Mitzvah" of Hadassim Children's Village** in Israel was celebrated on Monday, January 23, when 600 members of the 70 chapters of **Toronto Hadassah** gathered for luncheon at the Crystal Ballroom of the King Edward Hotel.

Mrs. John R. Devor, president of Toronto Hadassah, spoke of the World Zionist Congress and the W.I.Z.O. Congress, which took place in Israel in December. The W.I.Z.O. conference was attended by **Mrs. Mark A. Levy.**

Rabbi Reuben Slonim spoke of the Bar Mitzvah Foundation. The retiring chairman of the Hadassim project, Mrs. Jack L. Kamin, was presented with a Hadassah orchid. She gave a review of the Hadassim Children's Village.

In tribute to Mrs. Kamin's leadership, **Mrs. Devor** announced a scholarship to Hadassim would be awarded in her name. She was also honoured by her chapter Dagania.

Mrs. Kamin announced that $57,630.97 was raised for the Hadassim.

● Top ticket sellers honoured at the luncheon were: Mrs. Jenny Singer, Mrs. Joseph Kleinstein and Mr. Harry Denaburg. Also recognized was Mr. Eli Herman, for his continued support of all Hadassah projects.

The luncheon concluded with a musical revue "Design For Living," presented by Hadassah's Drama Group. The skit was produced by Mrs. Lil Platt and directed by Mrs. Claire Labow and Mrs. Joyce Levy.

Committee members were: Mrs. Edward Goldstein, Mrs. Harry Clarfield, Mrs. Arthur Cohen, Mrs. Jack Freeman, Mrs. Joseph Gold, Mrs. Lou Hurwitz, Mrs. Harry Solmon, Mrs. David Kasler and Mrs. William Pape.

Rev. S. Vigoda guest Cantor

SOCIAL NOTICES

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Annoucements, Engagements, Receptions and Personal Notices.

ENGAGEMENTS

Mr. and Mrs. Samuel Polan, 203 Haddington Ave., announce the engagement of their daughter Sharon, to Michael Stern, son of Mr. and Mrs. Samuel Stern, 332 Rushton Rd. Wedding date to be announced later.

Mr. and Mrs. Louis Wayne, 2515 Bathurst St., announce the engagement of their daughter, Beverley Lynne, to Mr. Sydney Greenspoon, son of Mr. Ben Greenspoon and the late Mrs. Greenspoon of Sudbury, Ontario. The marriage will take place on Saturday, February 11, in Beth Tzedec Synagogue.

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TORONTO ORBIT

BY BERNICE DYMENT

THE TALK OF OUR TOWN: An Israeli Journalist views North American Jewry ...On Behalf of the Hebrew University ...Drugs out -- drawings in... Forum on Municipal Government.

Itzhak Golan is a young Israeli journalist, kibbutznik, freedom fighter, and radio personality who represents "Kol Israel" (Radio Israel) at the U.N. in New York. He was in Toronto this week to cover our Prime Minister's address at the "Ambassador's Ball' for transmission to Israel, and I availed myself of the opportunity for a journalistic pow-wow with a colleague from abroad.

• • •

Itzhak Golan has been many places, and done many things in the course of his career. His 2-year stint at the U.N. is the first occasion he has had to come to this continent, and he has as yet done little travelling in Canada. I was very interested nonetheless in his reaction to the pattern of life in North America, and particularly Jewish life. He has visited many diverse communities throughout the U.S. and what to him came as the greatest shock, he told me, was the degree of anti-Semitism which he observed — much of it undercover, but present just the same. He feels that there is great need for continuous daily action on behalf of Jews by a proper body — that various committees now in existence take action only after a discriminatory act has come out into the open. While the degree of discrimination against Jews is different from that against the Negroes, in essence it is the same. What is needed, in the view of Itzhak Golan, is a Jewish counterpart of the N.A.A.C.P. (National Association for the Advancement of the Coloured People). One example Mr. Golan cited was the American-Jewish scholar he met of outstanding ability, who had been in line for a position with the U.S. State Department. A candid official there told the man the particular position was available and he could have it, but he should realize that there was a definite ceiling of advancement in the State Department for a Jew. Said Golan "Very few indeed are the numbers of Jews on the permanent staff of the department, despite the occasional political appointee with various administrations."

One of the aspects of Jewish life in communities he visited throughout the United States which impressed Mr. Golan deeply too, was the strong identification of American Jews with their country, as Americans. Elsewhere in the world, this is not so. "Jews in European countries — France, Italy, England etc., feel themselves to be a minority who live well, and with dignity, but do not identify with their Queen, or President, in the way American Jews do." Yet, the devotion and love of American and Canadian Jews to the cause of Israel, not alone in times of crisis, but in the day-to-day problems of existence, was something Mr. Golan found exceedingly hearth-warming. In return, he proposed what he calls his "Israeli Campaign for the Jews of America". The campaign would call for the sending of as many dedicated teachers as possible from Israel to this continent as a way of helping Jews here to keep their identity as Jews, in the confusing and confused world in which we live. The cultural ties with Israel are Senator and Mrs. Salter Hayden, both deeply impressed Mr. Golan's view.

His final judgment on the question of anti-Semitism, "It will exist as long as the world situation is at it is. The only way to solve it is to go to a country where there **IS** no anti-Semitism." Spoken like a true Sabra!

ON BEHALF OF THE HEBREW UNIVERSITY

And speaking of Israel, two distinguished Torontonians recently returned from a first visit to Israel are Senator and Mrs. Salter Hayden, bothdeeply impressed by what they saw there. Senator Hayden, addressed a meeting of Jewish barristers at the home of Arthur Minden Q.C. on January 23rd, and told of his impressions during his stay in Israel, and of the talks he had with many important leaders — among them Chief Rabbi Nissim; Mr. Yadin, one of the leading archaeologists connected with the Dead Sea Scrolls; Dr. Bernard Cherrick, executive vice-chairman of the Hebrew University (who spoke at one of Beth Tzedec Synagogue's "Great Week-ends" last year); and with the Edward Gelbers who are now living in Israel. The Haydens, in fact, partook of a Sukkoth meal with Mr. and Mrs. Gelber in the Sukkah of their Tel Aviv home.

Senator Hayden lauded most highly, the significant role played by the Hebrew University in providing African students with opportunities for higher education, and for the exchange of research people from the university to the newly-developing countries of the world.

Mrs. Hayden is also participating whole-heartedly in the efforts of women in the Toronto Chapter of the Friends of the Hebrew University to increase their membership. Mrs. Hayden will shortly open her home for a members tea, to climax the membership drive. A handsome scroll is being prepared for presentation to Mrs. Hayden, in recognition of her valued support.

KERNERMAN GALLERY SOON TO OPEN

Barry Kernerman and his wife Tema — both exceedingly active members of Toronto artistic circles before their emigration to Israel will shortly have their Tel Aviv art gallery "open for business", despite some gargantuan hurdles that had to be overcome. For one thing, in order to obtain the location they wanted — the corner of Frishman and Ben Yehuda Streets — they had to buy the drug-store which occupied the spot — lock, stock and barrel. Then they had to dispose of all those drugs before they could remodel and move in the paintings!

The "Here and Now" Gallery in Toronto had a showing of Barry's work earlier this month which drew enthusiastic plaudits from Toronto art critics. It is to be hoped that he doesn't become so immersed in his managerial tasks that he neglects his own creativity — it would be a loss.

MIKE WALLACE INTERVIEWER

• Incidentally, I was interested to hear that Sam Dubiner, another ex-Torontonian now living in Israel, is a "silent" partner in the new Kernerman gallery. Sam has developed an intense interest in art, and his collection of primitive African art and sculpture has been touring throughout Israel, and is going now to Japan for showing there.

FORUM ON MUNICIPAL GOVERNMENT

Mr. Harry Wolfson, prominent Zionist and community figure, and a leading economist acted as moderator in the public forum on municipal government that took place on January 31st in the Samuel Godfrey Auditorium of the YMHA. Questions on current local government problems were addressed to a panel comprised of Metro Chairman Fredrick Gardner, Mayor Nathan Phillips, Dr. E. G. Faludi, town planning consultant, and Eric Hardy, director of Toronto's Municipal Research Bureau. Four top members of "The Telegram' staff asked the questions.

THEATRE IN TOROTO

THE ANDERSONVILLE TRIAL

AT THE O'KEEFE CENTRE

When "The Andersonville Trial" opens at the O'Keefe Centre on February 6th through the 11th, it will be the first in a series of events taking place throughout North America commemorating the American Civil War Centennial. Starring movie hero Brian Donlevy the play concerns the first Civil War Crimes Trial, which as a War Crimes' Trial was a forerunner of Nuremberg. Yet, interestingly enough, the legality of the trial is a source of controversy among lawyers today, and as such, playwright Saul Levitt attempts not only an accurate depiction of the actual trial as derived from the original court record now housed in the United States Library of Congress, but gives a clue to the political and social atmosphere of the time.

It is Mr. Levitt's contention that the United States Government subpoenaed Captain Henry Wirz, the administrator of the Buchenwald-like Confederate Andersonville Prisoner of War Camp. Political figures of the day were most interested in subduing a blood cry for vengeance against the rebel South than in meting out a just punishment to a supposed criminal. As a result it was necessary to hang the man although from the start of proceeding, the charges against Captain Wirz of "unnecessary cruelty and murder" could not hold as long as his defending attorney proved the actions were committed upon the orders of a superior. When it became apparent this indeed would be the man's defence, the moral question arose: "Is a man's responsibility to duty greater than his responsibility to Humanity?" Complicating the issue was the fact that the trial was a military one and should Captain Wirz be found guilty, as indeed he must, then the basic order of military discipline becomes shattered.

As a play rather than a trial, the audience witnesses the clash of two of the mightiest legal minds of the day as they jockey for position over the life of the defendant. As Captain Henry Wirz, producers Ford, Guber and Gross, feature Sam Gray. In the role of the defending attorney will be Brian Donlevy and as the prosecuting attorney, whose job it is to break a giant down to size, will be Martin Brooks. The play originally opened the New York theatre season of 1959-60 where it ran for one year.

ST. LAURENT'S JEWISH POPULATION 7,665

MONTREAL, (JCNS) — According to the Canadian Bureau of Statistics, there were only three Jewish people in the City of St. Laurent in the year 1951. The City is part of Greater Montreal. In 1960, said Mr. Lucin Toupin, the City's Manager, the number of Jews dwelling in St. Laurent numbered 7,665 or 1,852 families.

Two synagogues now serve the St. Laurent Jewish community.

TECHNIONS' STUDENTS FOR ATOMIC RESEARCHES

HAIFA, (JCNS) — Some details have now been published about the Technion's nuclear training programme. It said that Israeli engineers are now being trained in Haifa for the application of atoms for peaceful purposes through training Technion's students in their senior year, with the addition of a graduate programme.

At the College's Department of Nuclear Science, a selected number of engineering students will continue their advance studies and deliver research thesis in applied nuclear engineering and in theoretical and experimental reactor control, as well as in applied radiation and heat transfer.

Owing to the country's growin need for such students, the Department will be expanded. At present some 25 under graduates and six graduates students are proceeding with their studies, conducted by Professor Naphtali Steiger. Senior staff members of the Department were trained in the United States, Britain, France and Scandinavia.

WATER RATIONING IN ISRAEL IN 1962?

HAIFA, (JCNS) — Water rationing will probably have to be imposed in all areas of the country in 1962, and prices will go up, the Water Commissioner Mr. Menahem Kantor announced here last week.

Another aspect of the deteriorating water situation is the fact that the Jordan River yield has decreased so considerably owing to four consecutive years of drought, that the water counted upon for irrigation may be far less than was estimated.

Tests are now being conducted at the Weizmann Institute to try to diminish evaporation from Lake Kinneret, thus preventing water wastage. Laboratory tests proved that evaporation could be diminished by as much as 50 per cent, and results of field tests conducted in the U.S. will be applied in Israel to reduce the lake's evaporation by some 25 per cent. The lake is loosing some 300 million cubic litres of water every year from evaporation.

A plan for intensive cloud-seeding to obtain artificial rain this year, was not put into action owing to unfavourable cloud conditions.

SELF-PORTRAIT OF A SOCIALLY UNACCEPTED COUPLE

Mr. and Mrs. Sammy Davis Jr. Tell The World About Their Marriage

In a two-part interview at the beginning of January over television station WNTA (Ch. 13) New York, Mike Wallace elicited a self-portrait of one of the most talked-about marriages of our times — that of Sammy Davis Jr. and Swedish actress May Britt. Wallace interviewed Davis one night, then husband and wife the second night. A transcript of the interview begins below:

WALLACE: Sammy, first of all, let me ask you this. Even for a prominent Negro, you've had more than a fair share of friction, controversy, and now you've married out of your race and you and your wife are going to have a child. Does any of this, in any way, scare you?

DAVIS: Well, let me put it this way. There are four or five different points of view. First of all, I imagine that the first point would be on the professional level; would it frighten me professionally . . . you know . . . is it going to affect my career? Because as a guy I am fortunate in that the people I had as friends 10 years ago I still have today. These people understand me. They love May . . . There's a great feeling between us. So I don't worry on that level.

A little bit, in the beginning, the thought naturally occured. What is it going to do to my career? But I must say that things have worked out so beautifully . . . it's been amazing. It's been much better than I ever hoped for, really.

WALLACE: Just before we went on the air, you said that the baby's going to be born in August and you were so happy . . . There's no concern about that, on any score?

DAVIS: No, because I'll tell you the reason why . . . I have never believd . . . I've seen many mixed marriages work, both religiously, physically, racially, you know. Ive seen them work because if the two individuals have a point of view of saying, "These are the things that we've got against us," now they face it realistically . . . After all, May and I didn't meet and then two weeks later get married. We went together and dated for a year or so. We had a chance to explore all of the problems, and there are many, as you know . . .

WALLACE: You've admitted in the past that a mixed marriage might present problems which you were not eager to face.

DAVIS: Well, maybe there was a sense of growing up — or, better still, maybe it was a feeling of saying. "This is important enough to me as a human being to want to face these problems."

As we know, love can do strange things, and I got to a point where I just felt, "I want some personal happiness," and a lot of times a man will say this when he is looking and fishing . . . He might say a lot of things and suddenly the problem comes right before him, and the happiness that he can garner out of this is worth more than the weight of the problems, so he does it . . .

THE BIGGEST PROBLEMS

WALLACE: What problems . . . what hurdles loomed biggest when you and May decided to marry? Ahead of time . . . what were you most concerned about?

DAVIS: Actually, career—her career and mine. Her career was very promising . . . a star in Europe . . . she's done several pictures here in America. I didn't know what the reaction of her studio might be. I knew, under normal circumstances, they wouldn't come with cheers about it . . . they wouldn't be excited about it.

Then, of course, the problem again — I'm saying to you myself — is my love . . . is my affection for this woman, this human being, enough to make up for the lack of her career? Because it was almost a predestined thing that if we got married . . . that her career would come to a standstill and everybody would sit and wait and see what the reactions were. And it has happened.

You know, several of the theaters in the South would not play her "Murder, Incorporated." There hasn't been any boycott of any of the old pictures . . . in fact they re-released a couple. But I felt, do I have enough love, can I give her enough, to make up for the career. And when I finally told her this and was honest enough to say it, she said, "Well, first of all comes what we have, and then comes whatever artistic thing or feeling that I might have."

WALLACE: Reading about it in the press, I gather that some fairly painful things happened out in Hollywood and in Washington and in London. What actually did take place in those various spots, Sam?

DAVIS: In London the Nazi Party picketed around the night club where I was appearing. Because at the time we broke the news in London that we were engaged and we were going to be married and at that time it seemed that my dates had carried me to such a point that we would be in London on the date that we had picked to be married on — because I thought at that time I'd be doing a film there.

Things were switched around — the film was delayed — but in the meantime it came out in the press that Sammy and May hoped to be married in London. That night we went over to a restaurant to eat, and May's father was there from Sweden — came to visit; actually our first social meeting — we were taking him on the town, more or less. And the Nazis came.

THE HATE MONGERS

I was absolutely shocked. You know, it's frightening to see the guys in the uniforms — swastikas — and they paraded up and down with signs that said things like, "Mixed marriages are taboo." That was only one sign, but most of the signs said, "We do not want a Negro Jew." And then they had a little dog and it said — the dog had a sign and it said, "I'm black and I'm not a Jew." They used that same thing in Washington again when Rockwell's group, which is the Nazi Party again . . .

WALLACE: And in Hollywood, too . . .

DAVIS: And in Hollywood, too. Surprisingly enough, though, something very wonderful happened in Hollywood. The people attacked these guys. They were out in front of the theater opening night and Steve Blauner, who is Bobby Darin's manager, was walking into the theater, and he saw these two kids with the signs, with the Nazi uniforms on, and he grabbed this guy and he broke the sign and he walloped him one and he gave him a shot . . . Here's what I heard later, see? . . .

So the cops — and I must say this, the cops on all of these occasions have been naturally on our side — you know, whether they agreed with what was going on in the situation, they just can't stand to see Nazism going . . . so the guy kept saying, "He hit me," and the cop kept saying, "Who hit you?" . . . and he said, "That fellow hit me" . . . He's pointing at Steve, and Steve says, "I didn't see anybody hit." "Nobody said he hit you."

And a little man — it was a very wonderful incident that happened at that same time . . . a little man and his wife — he's a dentist in Beverly Hills, wears glasses — and he was walking in and one of the kids said to him, "You're not going to go in and pay money to further this type of thing?" + He took off his glasses, this little man, and hit this guy right in the mouth. And his wife told me later — we ran into her at a restaurant we went to — and she said: "I'd like you to know my husband hit one of those Nazis." She said: "That's the first sign of violence he's shown in 20 years."

Look, Mike, I do not expect the haters, you know, to come over to my side. There'll always be the haters, you know. There were hate letters always, before I was married. They'll still come. The good people are behind you as a human being or because they like you, and the people I want . . . are the people who walk the middle of the road, who have not made up their minds.

Just like the program we saw not too long ago, when we talked about that guy, the evil . . . race hater. Ain't nothing gonna change him, ever. But the guy that walks the middle of the road . . . surprisingly enough, every time one of these attacks happens, we get at least — well, in Hollywood we must have received — 450 letters. In England there were thousands of letters — literally thousands — and each letter starts off saying, "Under normal circumstances we would not have written to you, but we wanted to tell you that all people are not like this . . ."

WALLACE: Sammy, then you can answer me, if you will. As you have pointed out, you have faced hatred many times. Honestly, do you ever hate back? Not necessarily in action, but inside? Is there no hate back inside you?

DAVIS: No, I think hate is the wrong word. I get terribly angry — I get terribly upset about the injustice of it all. You see, the thing that kills me is I'm not the first guy that ever stepped out of his race to marry. You know — in the limelight . . . I'm not talking about the normal sort of guy, but I'm talking about the guy in show business. It's been done before, but I don't know . . . It kills me when people just won't let you alone to lead what you want as a normal life, as much as you can. I haven't done anything. The only thing I've done is — two people have met, they've fallen in love, they want to get married, which they did. They want to live happily, as normally as this business that we're in will allow you to, and the anger comes in somebody say g, "Well, you can't do that." And it becomes anger, it becomes frustration, but not hate. Because, you know, I got no time to hate — too many people are hating.

NO ROOM FOR BITTERNESS

WALLACE: You're not sore at anybody?

DAVIS: I have no right to be sore at anybody. You know, I get upset because I say, how can they do this? What right do they have and what does it prove?

WALLACE: I've been astonished. I've known you now for three, four years or so, and I've been astonished at the gentleness in you, the sweetness in you, and the lack of bitterness. And what you're saying is that there isn't any . . .

DAVIS: Mike, I just can't — think it's due to many things . . . In the old days, I was a fighter — oh, boy, I'm talking about in the Forties, when I was in the Army. Every time anybody said, really like the joke, you know, "Give me a cup of coffee, black," or anything, I hit him right in the mouth — you know. But there's been a mellowing, an understanding. I think my religion has helped a great deal. The only thing I want is happiness.

WALLACE: Did May become Jewish?

DAVIS: Yes.

WALLACE: She did?

DAVIS: Of her own wishes, incidentally, I might add.

WALLACE: And does she work at it?

DAVIS: Yes, she does, she really does. And she is a very, very, very, good . . . good Jew. I really mean that.

THE NEED FOR HUMOR

WALLACE: What does that mean — a good Jew?

DAVIS: When I say a good Jew — she goes to temple, on Fridays we light the candles, we have services when we're at home — really.

WALLACE: When the world is — if only temporarily — shut out, and it's just human being and human being — man and wife — can you say then that colour and race do not exist? They don't matter at all?

DAVIS: You can, Mike. Look, it's there you know. I think the degree of importance is up to the individual. It's there -- she is white and I'm a Negro. As we've talked about on other occasions, I'm not trying to prove anything and I'm not trying to deny what I am, for I need only look in the mirror to know this. But we approach it kind of wonderfully. We kid a lot about it, both when we're by ourselves and we have a realization . . .

WALLACE: You do kid about it?

DAVIS: Yes, of course. You know, we kind of joke about it. She says "Gee whiz, if I've got to know something about Harlem, then you've got to know something about Sweden." You got to be able to do this -- you know, this kind of humour — which helps. She is a very articulate, bright woman — an amazingly adult woman for her age. And it's just a warm feeling of two human beings, and I must say this . . . the hundreds of people who have been kind — I mean people you meet in an elevator who have no axe to grind or are not in a night club and don't want to impress a girl that's with them—who'll come up, as they're leaving the elevator, and say, "Congratulations to you and May. Hope you have a happy life". This type of thing, this is beautiful.

WALLACE: Sammy, I think you'll agree that a good many well-meaning people who favor public integration always make a point of saying: "Integration is not necessarily going to lead to increased intermarriage". Do you think that that is a good thing to say or do you think it might be more honest to say, "Integration will lead to more understanding and more respect between Negro and white and possibly more intermarriage, and what if it does?"

DAVIS: Well, naturally, I agree with the latter. I must say it's the old story, though, too. The book that you are told as a child not to read suddenly becomes very intriguing to read, it becomes very strange. 'Why can't I do this? Why?" We know what goes on in the South -we know that there are courtships, little affairs, little intrigues going on in every Southern city. But it's kept behind hushed doors and that's the way it is. Suddenly you bring it out and there's no more mystery in it. At least if you get a chance to know the other individual. Suddenly it's based on that thing, I believe, as you said, that it'll amount to more understanding, that integration will prove that people can live together, and if occasionally someone falls in love with the other one, that's the way it's going to be anyway.

(Continued on page 6)

DAVIS: "It kills me when people just won't let you alone."

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by Vicki VanKirk

'A Little Bit Of Paris' Enchants Suburban Guests

„I pirated a recipe from a neighbourhood dinner party last week that is guaranteed to make an exciting event of the dullest mid-Winter meal. I must admit that when Ruthie Goodman served FRENCH CHOCOLATE MERINGUE I wondered how she managed such extravagance. (I know most of us are still having a bit of a time to get the food budgets back in line after the holiday spending). But really, this recipe is most inexpensive... and it's not terribly difficult to make, either.

I used Butterscotch CHIPITS in this same recipe as a special treat for the family... and they were most appreciative. Do remember, though, not to try any substitutes. There is only one genuine CHIPITS.

INGREDIENTS:
For the Meringue Shell
3 egg whites
¼ teaspoon cream of tartar
pinch of salt
¾ cup of sugar

CHOCOLATE FILLING
1 tablespoon instant coffee
¼ cup boiling water
1 cup whipping cream
1 teaspoon vanilla extract
2 6-oz. pkgs. Van Kirk CHIPITS

METHOD:
Preheat oven to 275° F. Beat egg whites till they stand in soft peaks, then sprinkle in cream of tartar and salt. Add sugar gradually and continue beating until stiff precise peaks appear. Spread meringue over bottom and sides of a greased 8" pie pan, mounding up around the rim of the pan. Bake for 1 hour until the shell is a delicate gold colour. Cool. While meringue is cooling, melt CHIPITS over hot water then beat in boiling water and coffee till creamy. Whip the cream until stiff and fold into the chocolate mixture gently, then add vanilla extract and pour the whole chocolate mixture into the cool meringue shell. Chill in the refrigerator till set.

By the way, if you haven't sent in for your free CHIPITS Recipe book, don't delay. It has so many wonderful recipes! Write to Vicki VanKirk, c/o The Canadian Jewish News.

— Keep Smiling —

CHECK

A company was conducting a survey among its stockholders and asked one of them how she knew that the company was successful and that the management was doing a good job. Her reply was almost a classic. She said, "When I get the annual report, I look at the total assets and the total liabilities. If they are the same, I know that everything is all right".

OH, OH!

Missionary: "Why do you look at me so intently?" Cannibal: "I'm the food inspector".

EQUAL EXCHANGE

During the beginning of an earthquake, a couple sent their small son to an uncle who lived out of the danger zone. A few days later, they received a telegram reading: "Am returning your boy. Please send earthquake instead".

MORE

A young man who had just received his college degree rushed out and said: "Here I am, world; I have an A.B.!"

And the world replied: "Sit down, son, and I'll teach you the rest of the alphabet".

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The Woman And The Home

THE LYONS DEN

By LEONARD LYONS

HOLD-UP: A Broadway musical is being written about Billy Rose's night club experiences with gangsters, and how he defied their threats with practical measures... Some years earlier, Rose went to Chicago with Clark Robinson, the scenic designer and wartime aviator. Two gunmen entered their hotel suite. Robinson snickered: "Boy Scout Day, eh?"... Rose was practical then, too. He looked at the guns, then told Robinson: "Do me a favor, and don't be brave."

SONG: Joseph Pasternak, the film producer, was awakened in his room at the Plaza at 10 a.m. by workmen on a scaffold outside his windows. The workers were busy on the hotel's facade cleaning project. As Pasternak walked toward the window angrily, he became aware of a transistor radio being used by the laborers. And the music he heard was the theme song of his new movie, "Where the Boys Are"... Pasternak invited them to the premiere.

INVITATIONS: S. Hurok, the impressio, heretofore has given fabulous New Year's Eve parties at the St. Regis Roof. This year he's already donated the cost of that party to worthy causes. In explaining why he decided against another party, Hurok told of the day he saw the late Marcus Loew depressed. Loew said he'd visited the vast country estate of Adolph Zukor, who seemed to be happy there. "Buy your own place," Loew was advised. He bought a L. I. estate.

Then Hurok saw Marcus Loew, again depressed. "With such a big country place," Loew sighed, "who'll I invite up every single week-end?" And so it was with Hurok's annual New Year's Eve parties. "Each time I had a problem," said the impresario, "whom to invite."

(Distributed 1960 by The Hall

• MENU: **Toots Shor,** now busy building his new restaurant, vows that every New Yorker will be able to read his menus — that there won't be a single item in French or Italian. "I'll use French and Italian on my menus", said Shor, "only when I see some English words on Paris and Rome menus".

• ACT: **Marilyn Davies** tells of seeing a hardened Broadway producer audition a singing-dog act. "Not only does my dog sing", said its agent, "but it writes its own music and lyrics, too"... The dog was brought on and sang its songs... "Come, come," the producer frowned. "It's quite obvious he lifted part of the music from Beethoven's Fifth".

• **DIFFERENCE: Daniel Schorr, who was CBS correspondent in Moscow, addressed the National Press Club in Washington. He was asked to compare Khrushchev's Moscow and Kennedy's Washington. "In Moscow, one had the feeling of being watched by Big Brother", Schorr replied. "In Washington one has a feeling of being watched by Little Brother".**

• SIZE: **Yolanda Mero-Irion,** executive director of the Musicians' Emergency Fund, lunched at Le Pavillon with Mrs. Lytle Hull, the fund's president. They discussed the forthcoming 30th anniversary of the fund... Mrs. Mero-Irion is short and a bit roundish, while Mrs. Hull is tall and slender... When the ladies passed a full-length mirror, Mrs. Mero-Irion whispered: "Look at us; we're the Mutt and Jeff of the MEF".

• **Red Skelton** tells of a rookie pitcher for a Texas club who walked the first three men — so the manager yanked him and sent him to the swimming pool... The filming of **Elizabeth Taylor's** movie "Cleopatra" has been delayed again, this time for a change in scriptwriters... In expressing his liking for "Rhinoceros", **Paddy Chayefsky** said: "It's not just that Ionesco is wise. He's funny, too. The fact is, any damn fool can be wise".

• **Eugene Ionesco, author of "Rhinoceros", went home to Paris the day before the show opened on Broadway, never dreaming it would get the rave notices it won. Leo Kerz, the producer, went into rehearsal although he had no theater booked. He didn't even have enough money to pay for the newspaper listing of the play. Johnny Shubert put up $22,000 the day of the opening. At intermission Kerz sold a ½ unit to a broker for $1,100, to pay a debt.**

• **A French film exhibitor teased director-producer Otto Preminger by saying that for the 3½-hour film, "Exodus", he has three price scales: One is for children under 13, the second for those over 13, and the third is for those who become Bar Mitzvah during the performance.**

• THE ACTRESS. **Celeste Holm,** star of "Invitation to a March", can do comedy, musicals and drama. When she starred in the movie "The Tender Trap", there was a moving scene in which she was called upon to weep on cue... After this scene she returned to her dressing room, where the wardrobe mistress said, in awe: "Miss Holm, you used your own tears".

• RIGHT: **Matthew J. Connelly,** who was Truman's White House aide, is back in New York now, at his public relations office. Connelly is as popular as ever, and has retained all of his impressive array of important friends. Most of them are indignant over Connelly's experience, puzzled over the legal aspects of how his actions differed from Sherman Adams'.

At the Danbury prison Connelly often was seen in the company of **Bernard Goldfine,** and explained it simply: "He's my friend". He became angry only at the suggestion that the new Administration in Washington might delve further into the Sherman Adams matter. "Would two wrongs make one right?" asked Connelly. "And besides, I don't want what happened to me to happen to anyone else. Our liberties, our Bill of Rights, remain most important".

• **President Kennedy's converting of his investments into government bonds makes this story relevant: Eleanor Roosevelt once was beneficiary of a fund whose trustee was a distant cousin, George E. Roosevelt Jr. When the trust expired, the trustee wrote to President Roosevelt for suggestions about investing the funds.**

FDR replied: "You're the trustee, so it's your worry"... The trustee wrote to the President: "I've invested the funds in U.S. government bonds; now you're the trustee, and it's your worry".

• **Lew Chesler, the Canadian industrialist** and horse racer, bought a box for the Inaugural Gala. Jack E. Leonard said: "That's the first time Chesler ever sat in a box without a horse going by"...

THE ERROR: Dr. Harold Urey, the Nobel Prize-winning scientist who helped develop the atomic bomb, is on the faculty of the University of California. Urey employs six local high school seniors with a bent for mathematics to do odd jobs for him after school. One of them, straightening up Urey's classroom and office, noticed a formula he had written across the entire blackboard. The youngster thought he detected an error in it.

For two days the high school senior studied that formula, then raised enough courage to suggest to Dr. Urey that he'd made a mistake in his calculations. Urey reexamined the formula, agreed with the youngster and made the correction.

• MEMOS: **Dong Kingman,** the artist, will do the titles for the film version of "The Flower Drum Song"... Thirteen years ago, in a town on the Galilean coast of Israel, **Leonard Bernstein** met a young violinist, **Zvi Zeitlin.** Last month Bernstein chose Zeitlin to premiere the Stravinsky Violin Concert with the Philharmonic.

• When Vivien Leigh starred in the film **"Anna Karenina",** one scene showed her bouncing a boy on her knee. The boy, **Jeremy Spenser,** now appears with Miss Leigh in "The Roman Spring of Mrs. Stone" — in a mad seduction scene... **Darryl** Zanuck was startled last week when his William Faulkner film, "Sanctuary", received a production code seal, although he managed to retain its "adult" theme.

• Jim Hagerty accompanied **Eisenhower** to Gettysburg, to make his farewell there. At his final press conference, incidentally, the retiring President said it would please him to have his general's rank restored — for "that would give me a title of my own, rather than — how do you say, 'Mr. Ex-President'?" Technically, as former **President Truman** has pointed out, he's not an **ex-President** but a **former President.** Only **Hoover** is an "ex-President" because he was defeated.

• **Max Gordon,** the veteran producer whose many hits include some of the most memorable in Broadway history, recently ventured into the lecture field. His first three lectures were well received. Gordon says he did this without any experience as a speaker. "In fact, I made only one speech in my li", he said. The speech was to the cast of his show, "Roberta". And that speech, he added, was successful: "They took the cut".

• **Harry Pilcer,** the New York-born dancer who died in Cannes last month, won fame as the partner of Mistinguette and Gaby Deslys. He fled from France when the Nazis took Paris, and spent the rest of the war years as Fanny Brice's house guest. They'd worked in the same edition of the Follies, where Miss Brice once heard Flo Ziegfeld speak harshly to him. Fanny adviser Pilcer to talk back to Ziegfeld. He did — and was fired. That's how he happened to wind up in France. That's why Fanny Brice, contrite, invited Pilcer to be her house guest in Hollywood.

• When CBS' Hong Kong correspondent, **Peter Kalischer,** went into Russia, the Soviet customs guards okayed his load of equipment, but refused to let him bring in a copy of Playboy magazine... **E. J. Kahn Jr.** will write a biography of the late Herbert Bayard Swope for Simon & Schuster. They'll also publish the newspaper memoirs of J. David Stern...

(Copyright, The Canadian Jewish News and New York Post)

Mr. and Mrs. Sammy Davis Jr.

(Continued from page 5)

WALLACE: Is there any city in the U.S.—is New York an easier city to be in that Hollywood, or Washington, or Boston, or whatever?

DAVIS: In which area? Do you mean socially, or...

WALLACE: Socially. Socially, for you and May.

DAVIS: No. No. Hollywood is probably the best, because we're at home, you know. There's really no difference. We don't do much going out anyway. You know—like in New York, we occasionally go to Danny's—whatever it is, with friends—and that's it.

WALLACE: Thanks, Sammy. In this, the first of a two-part interview, we've talked with Sammy Davis Jr. Tomorrow we'll touch on similar subjects, and some others as well, with Sammy Davis and his wife, May Britt. We'll find out her attitude toward her marriage, toward America and toward her future.

WALLACE: May, I would like to put the first question to you. What were your first emotions, if you can remember, your first feelings when the idea dawned on you that you might marry a Negro? Did you ever hesitate? Did you ever find yourself fighting the idea?

BRITT: No, once I made up my mind, I never hesitated any more.

WALLACE: Once you made up your mind... But there was some doubt, obviously, then if you had to...

BRITT: Well, in the beginning, I thought that maybe I wouldn't be able to work, and I knew that we would run into situations sometimes that maybe wouldn't be so pleasant. But once I made up my mind—that you just have to face it...

WALLACE: You moved ahead ... You were born in Sweden, raised there. What did concepts like "Negro" or "race relations" mean to you most of your life before you came here to the U. S.?

BRITT: Nothing at all.

WALLACE: What do you mean, nothing at all?

BRITT: Because before I met Sammy I never knew a colored person before and in Sweden there's very little racial prejudice. So I never gave it a thought; not knowing anyone, I didn't go around thinking about it.

WALLACE: And race relations, or friction between races, is of no consequence to speak of?

BRITT: Much less than here.

WALLACE: That's true all through Europe?

BRITT: Yes, it is. I don't know exactly—maybe it's fewer colored people in Europe so it never builds up to problems like you have in the South.

WALLACE: When you first made the step—and even more, now that you're expecting a child—have you told yourself that it will take courage? Do you find yourself now from time to time telling yourself that it will take courage on your part to marry, to live with, to raise the child of a mixed marriage?

BRITT: Well, I thought about it before, when I just met Sammy, but now I don't think about it. I know that some unpleasant things might happen sometimes but it doesn't worry me.

WALLACE: Sammy was telling us last night about some of the very unpleasant things that happened—in London, when it was first announced that you were going to be married, and in Hollywood, and in Washington. What was your reaction to all of this furor. Did you expect there was going to be that much of a to-do.

BRITT: No, maybe I expected less. But if I get upset about it, it's because I know it upsets Sammy.

SAMMY: I would just like to add one thing. I don't want to be the interrupting husband, but during those periods, this real strength—I really mean this—in London, particularly, the first time it happened, it was just frightening, you know, and I really, literally could not believe it. And she was the rock of Gibraltar. I really mean it. Now you would think just the opposite.

THE IN-LAWS

Instead of my saying—which I did say, naturally—"I wonder how she'll react to it", she came in—I left her at the restaurant and I came back to the club and saw what was going on; her father was fighting mad; he wanted to take a chair and beat him up—and she walked in, with head held high and said, "Don't worry". It was just amazing.

WALLACE: What about your family—your mother and father? Were they concerned about it? Did they counsel you against it?

BRITT: My mother was more concerned about it than my father. My father met Sammy first—and he just loves Sammy. And always now when I talk to him it's "How's Sammy? What's Sammy doing?" I'm completely out of the picture.

WALLACE: But your mother...

BRITT: Yes, she was a little worried. But now she understands, especially now when she met Sammy. She likes him very much.

WALLACE: One thing that's obviously on both your minds right now is the child that you expect. How do you plan to raise it, Sam, so that it will be prepared to deal with what will be an unusual world?

DAVIS: Well, as far as I'm concerned—and I know I can speak for May in this instance—we want to raise our child... Let me put it this way... I don't believe in saying to a child when it's 4 or 5 years old, "Now, look, your mother is white and I'm a Negro and you're a mixed" and so forth and so on. By the same token I don't believe in letting her walk out into a world unaware.

LOVE AND UNDERSTANDING

I believe that the love that the parents have for the child—the obvious thing, that they are different— he becomes aware of. The problem will arise—certainly not as much, fortunately, because of our economic situation and stature—it will not arise as it would in the normal level. But I think love, understanding, the fact that she feels as I do, that naturally the child will be reared with a religious background that we both share. This will give him spiritual strength.

It's up to us to give him the moral strength in love and understanding. We talk about it occasionally. We say—every once in a while she'll say: "When the kid grows up, it'll be levis, playing in the dirt, and that's it. There'll be no pampering".

Ninety per cent of the mixed marriages I have seen work beautifully. The children are beautiful children and there's a love and understanding that seems to be a little further advanced than the normal parents because a parent "malizes" more love and more understanding.

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MY NEMESIS

By RUTHIE

Oh, how I hate to cook! After almost two decades of preparing three meals a day, I still can't become accustomed to the routine of a kitchen.

At first making a meal was a novelty. How I laboured over a pot of soup! When I thought I was, more or less, expert at the game, I invited my parents to dinner.

The appetizer was a cinch — a small tumbler of tomato juice. With what flourish did I place the bowls of split-pea soup upon the table! Mamma took one sip.

"Ugh, Ruthie! What on earth did you put into it?" she sputtered.

My brand new husband came to the rescue.

"Come, now, Mother! This is the best dish water I ever tasted."

The next course proved to be another conversation piece. It was, supposedly, Hungarian goulash. This is very much like a stew save that the meat is cubed. There was a strangeness to the flavour. Mamma tried to curb her curiosity, but to no avail.

"Ruthie, what were the ingredients?"

For the life of me, I couldn't remember. After awhile, it was discovered that I used ginger instead of paprika. Oh, well, so long as it wasn't poisonous!

Dessert was safe enough — chocolate cake from the bakery and tea.

To this day I haven't lived down that dinner.

• • •

It was easy after the babies came. Having become initiated into using prepared baby foods, all I had to do was carry the idea into our department.

If fish was the main dish for the evening meal, making it was a MEHAIYA (pleasure). There were packages of frozen haddock, smoked filets, halibut, fish sticks; GEFILLTE (stuffed) fish in jars. No, cleaning, no mess! Do you think I slaved like Mama? Hardly. I tossed the fish into a baking pan, dumped tomato sauce over it, added quartered potatoes, left the stuff alone in a 350 degree oven for an hour — presto! What came out didn't look like much. But it was edible.

God bless frozen chickens! My first attempt in cleaning a fresh one was also my last. I just couldn't divest the skin of its pin-feathers. Try as I could, my grip kept slipping. I think I ruined three tweezers. How Mama wields a knife over a fowl is completely beyond my comprehension.

• • •

I love to serve dairy dishes. You know — herring in jars, lox in packages, cheese, sour cream, bagels from the Bagel Mine, salmon from tins! Now, if we only didn't have to wash dishes afterwards, what a heaven that would be to the harrassed housewife!

• • •

I shouldn't care to have my daughters learn the culinary art from me. Nevertheless I don't think I've done so badly through the years. We all look well-nourished — a little too much — and I'm still married to the same man.

- THE WORLD OVER -

EPHRAIM KISHON (Israeli humorist, listing his predictions for 1961): "The Russians send a man into space. He refuses to return."

MRS. NORMAN MAILER: "My husband and I are perfectly happy" (separately).

RESCUED FROM MONASTERY

TEL AVIV, (JCNS) — A notice published last December in the German press in Cologne, led to the rescue of five Jewish children aged between six and 14, from a German monastery, and their immediate transfer to Israel.

The children, three boys and two girls, lost their mother two years ago. A German court ordered that the orphans should not stay with their father who was found incapable to take care of them. Since there was no Jewish orphanage in Germany, the children were sent to a Christian monastery for education.

A fortnight before Christmas, the Monastery published a notice in the local press of Cologne inviting Jewish families to take the children for Christmas. Youth Aliyah immediately contacted the Jewish Agency which intervened and secured the necessary permission from the German authorities for the transfer of the children to Israel.

The five children have now arrived here and been sent to the Youth village "Ahava", near Haifa.

CAESAREA GOLF CLUB INAUGURATED

TEL AVIV, (JCNS)) — Lord Rothschild and Mrs. James de Rothschild arrived in Israel from Britain to attend the inauguration ceremony of the Caesarea Golf Club built with funds provided by the Rothschild family.

Baron Edmond de Rothschild, from Paris, is also due to attend.

A group of 25 South African golfers will take part in competitions on that day, and six leading world sport correspondents will arrive in Israel in order to cover the event.

The Club has a membership of 2,000 foreigners and 400 Israelis.

Lord Cohen will referee a match on the opening day between Sam Snead and Harry Weetman.

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THE PRIME MINISTER SPEAKS

By the Rt. Hon. John G. Diefenbaker

Israel And Canada Facing Challenge Of The Modern Age

NOTES OF THE HISTORIC ADDRESS AT THE ISRAELI BONDS DINNER IN TORONTO, ON JANUARY 24th

I am honoured to receive this award from the Jewish Community as a token of the continuing friendship between the people of Canada and the people of Israel.

For my wife and myself this evening recalls a memorable journey to Israel in 1954. I saw then, not the earliest beginnings, but the already established pattern of life in Israel — a national response to a demanding environment. The challenges which Israel faces — economic, physical and political — are being met. Israel has become an industrial pacemaker for its region; a spiritual centre for new and varied forms of Jewish life and for the highest Western values.

ESSENCE OF HISTORY: CHANGE

I know that you would expect me to say something of the world in which Canada and Israel must chart their respective courses in the common search of free men for survival, and for economic well-being for the benefit of all mankind. In this age of the atom and the rocket, in this decade of the astronaut, what are the challenges which Canada has to meet in this search for survival and human welfare?

Change is the essence of history, but in recent years a new and graver dimension has been introduced into world politics by a change without precedent in human annals — the revolution of technology. Man toiled for centuries to master his environment. Vast strides have been made toward that mastery in the middle of the 20th century. With them have come not only the benefits of science and production, but new questions and a new fear — what of man's survival should the development of nuclear science unleash its ultimate havoc?

The technological revolution has brought about through nuclear research the supreme example of an historic two-edged sword — on one side, prospects of mastering man's destiny and raising standards for all mankind; on the other side, self-destruction. The edge that will triumph in the use of this blade of human genius is one of the great challenges to man no matter what his nation.

MAINTENANCE OF CIVILIZATION

The revolution of technology is accompanied by the surging movement, world wide in range, toward national self-expression and human betterment.

The revolution in technology and the irresistible force of human aspirations confront the 20th century with vast problems which tax the highest qualities of statemanship. What are these problems that must be met if we are to bring about peace with justice, survival with welfare? They can be simply stated:

(1) The maintenance of the strength of Western civilization in the face of threats from an opposing ideology;
(2) The urgent necessity of finding means to reverse the spiral of arms development;
(3) A persistent search for settlement of international political issues;
(4) A patient and never-ending effort to satisfy the needs of the underdeveloped countries;
(5) The maintenance of the integrity and effectiveness of the United Nations;
(6) The advancement of human rights everywhere.

These problems impose responsibilities and create obligations both for Canada and for the Western World as a whole. I shall review some of the ways in which Canada is fulfilling the obligations which rest upon it as a member of the Western community.

The conflict between the free societies of the West and the closed societies of international Communism is without parallel. This conflict is complicated and intensified by the simultaneous struggle of new nations — most of whom have attained their independence only in the past few years — to mount the upward slope to self-sustaining nationhood.

SOVIET PERVERSIONS OF TRUTH

Will these newly independent countries develop their social structures in the manner of Western democracy; will they follow some Communist model; or will they be allowed to develop social and political structures to match their own backgrounds and requirements?

The Soviet world seeks to divert into Communist channels the irresistible force of rising expectations. By shameless perversions of the truth the anti-colonial campaign has enabled the most flagrant of history's imperialists — the Soviet Union and Communist China — to exploit the ultimate craving of the African and Asian peoples for a better life.

Many of these new nations prefer a position of "non-alignment" in relation to the two main camps. We must respect their desires. Yet how shall the uncommitted nations of Africa and Asia protect their independence and their distinctive quality if the defences of the West are impaired, subverted or overrun?

MUST REMAIN FIRM

There is, therefore, a connection between the hopes of the uncommitted new states for security and welfare, and the fact that their security and much of the assistance they require for self-sustaining growth has come, and will have to come in the future, from the stability, the strength and the co-operation of the West and the Free World.

Canadians must stand firm on the structure of alliances that give us strength to preserve our values at the same time as we proffer to the new nations a helping hand that asks no commitment in return. The helping hand is often spurned, often misunderstood, because it is of the West, now under attack for its so-called "colonial" past. It will require patience, tact and wise exposition to acquaint new states and their leaders with the connection between their future security and ours. We need never apologize for our insistence upon strength, for not only our independence but that of our new friends of Asia and Africa would be lost without it.

Canadian defence and foreign policy are based on the realization that an equilibrium of power is essential to the preservation of the peace. Commitments under NATO have become the measure of our stake in the defence of the whole Atlantic Community and as part of the effort to achieve a balance in the world. Canada stations in Western Europe an Army Brigade and an Air Divison. The Royal Canadian Air Force has also an important role in the air defence of North America in co-operation with the United States. Over a part of the sea-lanes a watch has been assigned to the Royal Canadian Navy.

"NOT FOR US!"

There are those who clamour for Canada to renounce its defence agreements with the United States, to withdraw from NORAD, wholly or effectually, even to withdraw from NATO. We should not be wise to act on such advice. We are a part of the Atlantic Community. Our past and future make us that. When the Atlantic Community is threatened, so is Canada. Proof of this overriding truth were two world wars in which so many Canadians gave their all.

Neutrality may be expedient for some countries. It is not for us. Canada's geographical position denies it. Furthermore, those who would have Canada separate itself from its closest friends forget that the capacity of nations to exert a beneficial influence in the world is in direct relation to the esteem in which they are held by other nations, and especially by their traditional friends. Canada's interests are promoted by staying in the circle to which it belongs; by contributing to the strength and wisdom of that circle. Membership of the Western alliance does not limit our freedom of action.

TO PREVENT WAR

It is not in individual power but in combined strength and resolution that the rights of free men are safeguarded. To escape the devastating consequences of World War III, that War must be prevented. We must bring potential enemies to an equal realization of that truth.

The NATO alliance has stood the test of eleven dangerous years. The peace has been preserved. The 1960's may require us to redefine the defence and political objectives which must be attained if NATO's purposes are to be fulfilled.

NO ALTERNATIVE

It is for this reason that I have advocated a meeting of the heads of NATO governments so that those who bear the responsibilities of leadership may come together in a common survey of mutual problems and a common effort to surmount those problems.

Twentieth century man, with all the accomplishments of civilization to inherit and to protect, lives under the shadow of nuclear war. Just as there is no alternative to maintaining the strength of our defences, so there must be no shrinking from the search for disarmament. Mankind craves the freedom to disarm, to reduce the onerous burdens of armament now resting so heavily on the conscience and on the economies of nations everywhere.

There has been no shortage of blueprints, frameworks and plans for the reduction of arms. The one ingredient which has constantly been lacking is confidence — sufficient confidence to cement the desire and will for a successful negotiation. The Canadian Government has been pre-eminent among those who have advocated a resumption of serious disarmament discussions. President Kennedy called in his inaugural address last week for "serious and precise proposals for the inspection and control of arms." Should Mr. Khrushchov respond to this appeal with action as well as words, he will give instructions to his representatives to engage in "serious and precise" negotiation.

PROBLEM OF CHINA

There is no incompatibility between the maintenance of military strength and the sincere will to undertake practical measures of disarmament, provided that a balance of deterrent capacity is preserved at each stage, verified by workable procedures for international inspection.

How much would an agreement on disarmament be worth—how safely could it be enforced if Communist China were not a party to the agreement? The people of mainland China make up nearly one-quarter of the human race. They are surging forward at frightening speed, determined to accelerate, at a pace out of all proportion, their emergence as a 20th century colossus, military and industrial. Mr Khrushchov knows this. That, indeed, may be one reason why he has been urging an early arms agreement — although so far on terms which the Western nations dare not accept.

Communist China must in due course participate before there can be an arms agreement which will ensure effective verification, inspection, and control on the largest scale. Communist China's participation is a problem which will have to be faced, and the time for decision may not be too far removed. It will take the healing grace of compromise to reconcile the demands of reality with a refusal by the West to place in jeopardy the neighbouring free peoples of Asia.

I shall now turn to the United Nations. The plight of the Congo has subjected the United Nations to its severest test. An emergency force was dispatched by the world organization to maintain order in the Congo and to keep local conflicts from spreading and engulfing the world. This mission must not fail.

The spirit and the manner in which the Secretary-General, Mr. Hammarskjold, has endeavoured to carry out his mandate has not been to the taste of the Soviet Union. Soon after the Soviet Government found itself evicted from the Congo, Mr. Khrushchov came forward with proposals which were designed to ensure that Soviet aims would not again be so effectively frustrated. The Soviet authorities do not appear to understand the concept of impartiality. In their campaign to recast the structure of the world organization, they are combining two objectives, both related, both serving Soviet interests. They seek not only a more pliant springboard for Soviet activity in the United Nations. They also hope by posing as champion of new nations crowding on to the international stage, to win for Communism the credit for giving the new people a place at the centre of that stage, a place to which no one denies they are entitled.

It does not serve the purpose of the West merely to indulge in denunciation of Mr. Khrushchov's tactics. We must ask ourselves how we can bring about adjustments in the United Nations which will make it more effective and which will take account of recent changes in its membership and evolution of its functions. We should not crouch within a perimeter of complacency adamantly protecting the status quo. The West should not miss the opportunity to influence the direction of change that has become necessary within the United Nations. But there must be in return, from those representing other shades of opinion, a corresponding spirit of accom-

(Continued on page 9)
(Diefenbaker)

THE PRIME MINISTER AND FRIENDS — From left to right: The Hon. John G. Diefenbaker, Prime Minister of Canada; Mr. Wilby, United Kingdom Trade Commissioner to Canada; Mrs. Wilby; Mrs. Morry Wingold; Mr. Morry Wingold.

PROFILE OF A LEADER

By Dr. YAACOV HERZOG
Israel's Ambassador To Canada

DIEFENBAKER

On my arrival in Canada some six months ago I was privileged to call on the Prime Minister. Mr. Diefenbaker reminisced on his visit to Israel in 1954 — recollections at once comprehensive and detailed. But his central impression, as he put it, was of the measure of spiritual motive inspiring the activity of rebuilding. Israel is beset with problems today. But in 1954 they were far greater, indeed appeared insurmountable. Here I was sitting with the Prime Minister of Canada, a man of public experience over decades, one whose daily life is immersed in the problems of government. The impact continuing fresh in his mind six years after his visit was not of the overwhelming security, social and economic problems in Israel, not of the manner in which the Government and people of Israel were seeking to overcome them. It was of spiritual motive. Mr. Diefenbaker had thus sought and found the inmost characteristic of Israel reborn. He had perceived the process of a nation's quest to regain its soul anew — that quest in which it has found strength to renew its life in freedom and independence in the family of nations.

The tapestry of this evening is woven of many threads. There is Israel Bonds — an economic instrument of major significance in helping us move towards economic independence. There is Canada - Israel friendship — a friendship rooted in a common dedication to democracy, to freedom, to human values.

Even before Israel formally achieved statehood, the people of Canada, in its reverence for the Biblical tradition, in its innate sense of international justice, inaugurated the tie of friendship. And the bond has been sustained and deepened by successive governments of Canada over the past thirteen years and by leaders of all groupings in this great land of freedom. Israel, on its part, follows with deep interest and goodwill Canada's dynamic progress and her growing international posture as a force for peace.

But the context of this evening is broader than the bilateral relationship of the two peoples. It relates to ideals and to striving which in a measure unprecedented in the annals of man enshrine the hope of survival and progress. The guest of honour is one whose message and action is of growing significance on the world scene, one who in eloquent utterance and in diplomatic initiative toils incessantly in the vineyard of peace and international co-operation.

History, its span and continuity are timeless. Mortal consciousness, set in a limited time pattern, has down the ages sought to define its evolving periods, to analyse its course, to grasp its purpose.

This quest has embraced the dialogue between men of insight and leadership and the masses of mankind as the former, in the language of Plato's simile on the cave, have sought to assure the latter that beyond the darkness of the cave there is light. This dialogue has been a reflex of the dilemma of faith — of the continuing question: has history a spiritual course and coherence or is it but an amalgam of fatalism — a record of arbitrary and disconnected happenings? But in our time the nature of the challenge is clear to the common man no less than to the statesman. All feel the lack of adequate definition. All feel that mankind has reached the turning point — that in its own hands is reposed the alternative of redemption or self-destruction, of a new insight into history's purpose, or of its oblivion.

(Continued on page 9)
(Herzog)

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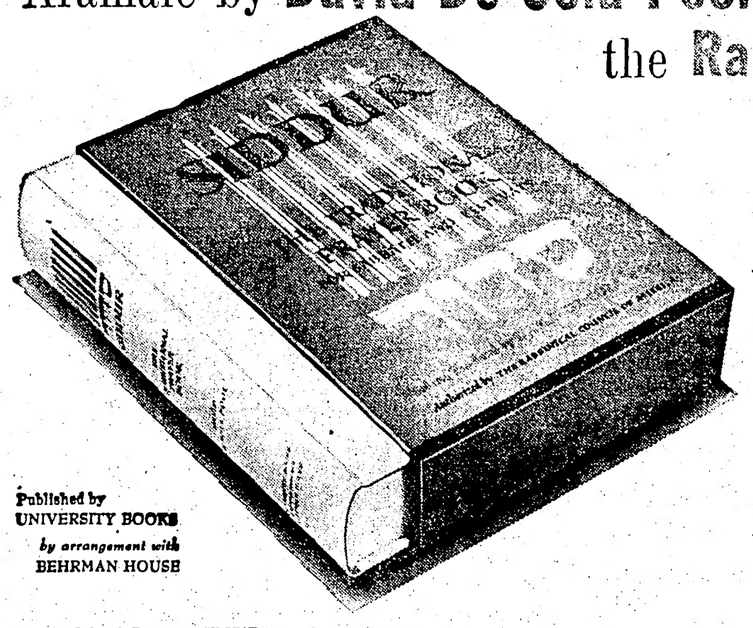

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AN EPOCH-MAKING TRANSLATION In 1946, the Rabbinical Council of America made the epoch-making decision to authorize at long last an official translation of the traditional prayer book into English.

The staggering task of amassing, studying, verifying and translating the source materials drawn from more than 2,000 years of Hebrew literature—as well as earlier translations into Greek, Arabic, medieval French and Spanish, German, and a score of other languages—was entrusted to one of the great Hebrew scholars of our time, David de Sola Pool, Rabbi Emeritus of the oldest Jewish Congregation in America, the Spanish and Portuguese Synagogue in New York.

Assisted by a committee of experts appointed by the Council, Dr. de Sola Pool labored for fourteen years of intensive and dedicated study to prepare this long-awaited translation.

To turn its pages (arranged from right to left in the traditional sequence, with Hebrew and English on facing pages) is to open a great door that has always before been sealed to those who could not devote a lifetime to the mastery of Hebrew.

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HISTORICAL AND ARCHAEOLOGICAL SIGNIFICANCE Coming at a time when the re-establishment of the ancient state of Israel has stimulated worldwide interest in the heritage of Judaism, the publication of this translation is especially momentous. It fills the great gap in the world's knowledge of Judaism as it evolved and developed after the canon of the Bible was closed.

For here in the *Siddur*, when the last of the Biblical prophets had spoken, the spiritual vision of the Jews continued to speak and to sing in creative ecstasy. It is in the *Siddur* that the modern reader will find the most authentic expression of the unique civilization that produced rabbinical Judaism.

But beyond its importance to the student of archaeology and history, out of this unprecedented translation comes a new and deeper understanding of the Jewish spirit and the Jewish dream, and their place in the modern world.

THE ESSENCE OF TRADITIONAL JUDAISM FOR THE MODERN READER To the American Jew in search of his legacy, its revelations will be not only enriching and inspiring but often surprising, too.

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Here, too, is the classic expression of the uniquely Jewish reverence for the human body—so wonderfully a part of God's creation that a Jew cannot consider it to be in conflict with the soul.

Printed and bound with beauty and dignity worthy of its timeless content, this epoch-making new translation of the traditional prayer book offers the American reader an unparalleled voyage of discovery—and re-discovery—into the spiritual riches that Judaism has passed on to all Western religions, and into the treasured ancient traditions that are peculiarly and proudly Jewish...the absence of preoccupation with sin and the state of one's soul...the emphasis on the glorification of God in even the most physical of acts...the implicit democracy of a ritual in which no intermediary stands between the people and their God...and most of all the radiant optimism of a liturgy which reflects not the tragedies of Jewish history but the serenity of the Jew's eternal trust in God.

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ADVANCE PRESENTATION PRICE A work of such size and scope and richness would ordinarily be priced at $25.00 or more. However, the interest expressed by laymen and scholars alike in this first authorized translation has encouraged the publisher to do a first printing so large that the price could be brought down to $17.50. But you can save even more by purchasing your copy now.

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HISTORIC HAMILTON CONGRESS ASSEMBLY; PICTURES AND STORIES

ALL PROBLEMS OF ONTARIO JEWRY DEBATED AT CONFERENCE

The Honorable **ALLAN GROSSMAN** receiving copy of Szyk Haggadah from Mr. Samuel Bronfman. On this occasion, Mr. S. Bronfman congratulated Premier Frost on the appointment of Mr. Grossman to a Cabinet Post.

HOW RITUAL SLAUGHTER WAS SAVED

Following are some comments on how the humane slaughter question was resolved as excerpted from the remarks of Sydney M. Harris at the public relations session of the 18th Regional Conference of the Canadian Jewish Congress:

No other issue in Jewish communal life in Canada — in the last ten years if not longer — was as time and energy-consuming on the part of those directly involved and no political issue required as many approaches to Ottawa as this seemingly harmless, though certainly not painless, issue.

It seemed at times that Rabbi Zambrowski of Montreal, my colleague in this branch of activity, and I were operating on a shuttle service to Ottawa, with a side spur line to Montreal to consult our counterparts in that community. This problem had every complicating element in it you could ask for; halacha, engineering, commerce, traditional Jewish piety, the threat of stoppage of food supply, difference of interpretation of Jewish laws, personal and institutional rivalries, regional divergences and tensions within our own camp, rivalries in rabbinic schools of thought, legal and drafting complications, veterinary problems and problems of mass production. The wonder is that it was ever resolved as satisfactorily as it was. We met with cabinet ministers, deputy ministers, civil servants, M.P.'s, appeared and argued before parliamentary committees, were attacked mercilessly by persons with whom we had been in agreement a few days previously, and — I am told by Saul Hayes — that it is the only issue on which Congress has on two occasions sought and received a private audience with the Prime Minister.

The mention of the Prime Minister reminds me that we could easily have avoided all this needless headache and heartache and have been satisfied, and perhaps satisfied many within our own camp, if we had accepted what Mr. Diefenbaker so kindly offered us, i.e. the continuation of shechita by way of an exception to or exemption from the new rules. Shechita would continue just it had been carried on as there would be a special clause releasing Jewish ritual slaughter. But this we did not want. We did not wish to settle for a special status which could easily have become a special stigma. We wanted no favours for shechita, however well intended. We wanted recognition for shechita as a humane method even though we knew this could make it much more difficult for us as the pre-shechita handling would be the stumbling block — though we were not all convinced that these pre-shechita procedures were bad we could not convince the M.P.'s of this and scientific tests were dismissed in favour of subjective impressions.

Eventually, due to the ingenuity of a Canadian firm working here in its Toronto branch, this issue was solved. And we owe a great debt to two distinguished American rabbis, Dr. Soloveitchik of Boston and his senior colleague, Rabbi Eliezer Silver of Cincinnati, who came here to inspect this method. These rabbis — two far-sighted and astute religious leaders — came at our invitation and in the spirit of historic rabbinic Judaism made the transition from the old to the new, retaining the traditional halacha but fully in harmony with the developments of the day.

The point I wish to make is that I could have spared myself all the trudging to Ottawa, a trip to Cincinnati, Meyer Gasner need not have gone to Boston and New York (not once, but twice), my good friends Rabbi Felder of Toronto and Rabbis Hirshorn and Zambrowski would have all had a much easier time if we had chosen the easy way out and settled for a special exemption status for shechita.

THE RABBIS

Among the rabbis in attendance at the 18th Regional Conference in Hamilton was **David Kirshenbaum** of London, author of several books of essays and travel impressions in English and Yiddish. **Karpol Bender**, spiritual leader of Kingston Jewry, is a product of South Africa. Hamilton's **Bernard Baskin**, who delivered the summation at the public relations session, is a graduate of the Jewish Institute of Religion and once served in Denver. **Morton Green**, youthful rabbi of Hamilton's new Adath Israel Congregation, is a graduate of the Isaac Elchanan Seminary. **Morton Deutsch**, spiritual leader of Belleville's Jewish community, once edited an English periodical known as "Yiddish". He has translated some of the poems of Leivik. **Richard Belson** of St. Catherine's B'nai Israel Congregation, who was a panelist on Adult Education. Prior to his studies for the rabbinate, he majored in science at college... **Jerry Pruzansky** of Brantford's Beth David has specialized in pastoral psychology. **Abraham Simon** of Hamilton's Beth Jacob Congregation was a chaplain at New York City Reformatory and served in the US Air Force in India and Burma. **J. Benjamin Friedberg** of London's B'nai Israel, a Toronto-born rabbi, served as assistant rabbi at the Beth Tzedec in Toronto. **Feivel Rosenzweig**, who serves the Kitchener-Waterloo Jewish community, is also a Torontonian by birth and was formerly the secretary of the Young Agudath Israel. **Gene Klein** of Beth Isaiah Congregation, Guelph, is a native of Yugoslavia. He has studied in that country, in Hungary and at McGill University. **Albert Mayerfield** is the new rabbi of the Ahavas Isaac synagogue, Sarnia. **A.M. Babb** of Peterborough, a former chaplain in the Canadian Armed Services, has served for many years in Saint John, N. B. and later in Belleville.

Professor **JACOB FINKELMAN** receiving copy of Soncino Talmud from Mr. Samuel Bronfman.

DELEGATES TALK AND LISTEN AT CONGRESS PARLEY

Attendance at the recently held 18th Regional Conference of the Canadian Jewish Congress in Hamilton was the largest ever recorded at such previous assemblies. There were more than 200 delegates, alternates and observers who registered in addition to numerous other unregistered visitors from Hamilton and other centres who just stopped in to watch. The communities represented numbered 19, from Windsor in the West to Kingston in the East and Sudbury in the North. A wide cross-section of community organizations were represented including some of the oldest organizations and the newest — the latter being the community of Moroccan Jews recently settled in Toronto.

The sessions reached a new level of constructive discussion with the theme of the conference — "Agenda 1961" — setting the tone for the deliberations.

Following greetings in Yiddish by Dr. S. B. Hurwich, on Saturday evening, Dr. Samuel Blumenfield of New York delivered the keynote address placing the development and preservation of our traditional values and self-knowledge in the forefront of the goal for adult Jewish education. A panel consisting of Julius Hayman and Mrs. Bert Cooper of Toronto, Rabbi R. Belson of St. Catharines, Dr. B. Blackstien of Niagara Falls, Dr. J. Ennis of Welland, Rabbi J. B. Friedberg of London and Paul Hanover of Hamilton, presented the problems the smaller community faces in setting up a program for internal informal education — "continuing education" was the title proposed by one of the speakers as an alternative to the formality of the name "Adult Education."

On the Sunday morning delegates were at breakfast bright and early to start the session on Formal Education, chaired by Dr. H. O. Singer of Welland, Ont., with the keynote address given by Dr. J. Diamond of Toronto. An interesting thing happened at this session — the plan was to have two consecutive sessions, the educational session which would break off at 10.30 and followed by the public relations session. However, what actually happened revealed a good deal about the quality and interest displayed at the conference. The public relations session was started as scheduled at 10.30, and drew close to 300 persons. The educational session, however, did not adjourn but continued on until 12.30, and, despite the heavy attendance in the public relations session below, retained an attendance of almost 100 evaluating and planning the Jewish education program of the province.

PUBLIC RELATIONS SPIRITED SESSION

The public relations session could be called the high point of the conference program. A keynote speech by Sydney M. Harris touched on the problems of Jews and the basic dilemmas confronting a public relations committee in deciding the proper course to take in a given situation. He pointed out that the committee was misnamed and that its function was not to provide "public relations" in the Madison Avenue sense of creating a favourable image. He illustrated these dilemmas by reference to the humane slaughter problem as one example, dealing also with other highlights in the public relations program such as religious education in the public schools, and the relationship of Congress and the Jewish community in the swastika daubings of 1959 and 1960, and the recent expose of neo-Nazi activity in Canada.

A panel of participants from the smaller communities included Dr. M. Adelman, of Windsor, Saul Berlin of Toronto, Norman Kraus of Welland, J. Lieberman of Kitchener, Ted Schwab of Belleville, Marvin Sharpe of St. Catharines and Max Sherman of Brantford. The session took a polemic and controversial tone when a few participants from the floor challenged certain statements and approaches made by the Joint Public Relations Committee spokesmen.

Mr. Saul Hayes, at the luncheon session, dwelt on the essential problem faced by Jewry since the emancipation, i.e. how to accept the inevitable and desirable amount of acculturation to one's environment without giving up anything that is essential and traditional in one's own way of life.

An award was given to the Honorable Allan Grossman on the occasion of his appointment to the Ontario Government. The gift was an edition of the Haggadah illustrated by Arthur Szyk.

THE CONFERENCE OPENS. J. I. Oelbaum, National Vice-President of Congress, officially opens the Conference Saturday night. Others shown at the head table are, from left: Dr. Samuel Blumenfield, guest speaker; Mayor Lloyd D. Jackson, of Hamilton, and Hon. Allan Grossman, M.P.P.

Digest - Org notes
Edu Jewish Congress 18th Regional Assembly Hamilton - 200 delegates
Canadian Jewish News 3-2-61

New Important Resolutions

EDUCATIONAL POLICIES

Among the proposals emerging from the session on Jewish Education at the 18th Regional Conference of Canadian Jewish Congress were the following:

— that Congress inaugurate a project to train volunteer teachers who could supplement and assist the efforts of professional teachers and rabbis

— that the Congress educational superintendent increase the frequency of his visits to communities to twice yearly if possible

— that a thorough review of Talmud Torah and Jewish school curriculum be undertaken with the assistance of lay leadership,

— that a course for comparative religion be introduced for pupils of Bar Mitzvah age and over.

PUBLIC RELATIONS SUMMARIZED

Rabbi Bernard Baskin of the Anshei Sholom Temple in Hamilton, summing up the Public Relations session on Sunday morning, made the following points:

— the Jewish community of Ontario owes the Joint Public Relations Committee a debt of appreciation for its efforts;

— there are no over-arching problems or difficulties of the first dimension in Jewish-Gentile relations in the province;

— there is a tremendous reservoir of goodwill in the province — he noted that he himself had in the last few years addressed 600 non-Jewish groups and he found an intense positive interest directed towards the Jewish community;

— where there is no inner Jewish security is where the most harm is likely to be found. He found it was the estranged and self-alienated Jews who came to him first with their panic as soon as anything untoward occured however trivial it might be.

Rabbi Baskin pointed finally to a number of grave problems in our own midst which he felt should receive priority attention, such as the lack of discipline in our community; questionable means of raising funds, such as the use of gambling, raffles, etc., for Jewish institutions; intolerance shown by us toward both people within and outside of our community; many basic vulgarities on the communal scene and congregational indulgence in rivalry and competition.

CONFERENCE BROADLY REPRESENTATIVE OF REGION

Toronto, the Region's largest centre, provided 134 delegates and observers to the Conference . . . Hamilton was second with 40 persons registered (not counting visitors, of course) . . . Kitchener provided 15 persons and St. Catharines 7 . . . Despite the fact that Niagara Falls had a community installation that weekend, five residents found time to come to the Hamilton conference. Guelph, Belleville and Brantford each sent half a dozen representatives. Oakville, Sarnia and Windsor were represented by three persons each; Welland by four; Oshawa, Kingston, Peterborough and Stratford by two; and Galt by one. Sudbury sent two delegates from some distance to take part in the assembly's deliberations.

THE PERSONALITIES AT RALLY

WHO'S WHO At The Congress 18th Regional Conference

Jack Shindman, chairman, Congress Loan Cassa and UJRA committees.

Leslie Barnett, delegate from I.O.F., Councillor York Township.

N. Neslen, Jewish Labour Committee.

David Peters, Q.C., President, Ontario Zionist Council.

Dr. Maurice Adelman, Windsor, Head of Chemical Engineering Dept., Assumption University.

Mrs. Arthur Soles, member of Arrangement Committee.

Max Sherman, former mayor of Brantford.

M. Schwartz, delegate from Sudbury.

Carl Keyfetz, Q.C., well-known Toronto barrister.

Paul Hanover, Hamilton radio-TV personality, panelist on Jewish adult education.

Philip Givens, newly-elected Controller, City of Toronto.

Carlos Laredo, delegate, Congregation Petah Tikva Anshei Castillia.

Abe Yampolsky, delegate from Brantford.

Harry Waisglass, research director; member of board, Jewish Vocational Services.

Israel Weinberg, Orthodox Division, Toronto.

John A. Geller, barrister, National Chairman of Youth Committee.

Harold Vaisler, London Jewish Community Council.

Murray Heifetz, Don Mills, Ont. Beth-El Congregation.

David Stein, Amalgamated Clothing Workers.

Harry Pachter, former president Eastern Canadian Council B'nai B'rith.

S. Edell, Toronto pharmacist; president, Clanton Park Synagogue, Downsview.

Julius Hayman, publisher; vice-chairman, Educational and Cultural Committee.

Harry Topper, Toronto, Borochov Centre.

Boris Litman, Workmen's Circle.

Amnon Ajzensztadt, Machzikel Ha-Das Synagogue, Downsview.

Florence Hutner, Executive vice-president, United Jewish Welfare Fund of Toronto.

"Mike" Sumner, Windsor printer; member, National Executive Committee of Congress.

Sam Smurlick, Hamilton, member, National Executive Committee of Congress.

Saul Einhorn, delegate from Oshawa.

Julius Sokoloff, Chairman, Toronto Histadrut Campaign.

John Devor, chairman, Toronto Israel Bond Drive.

Frank Garber, member, Administrative Committee Canadian Jewish Congress.

Mrs. Abe (Ethyle) Levine, member, National Council, Canadian Jewish Congress.

Hymie Bogomolny, delegate from Niagara Falls.

Joseph Eisenberg, Executive Director, Jewish Community Council, Windsor.

Jeannette (Mrs. L.) Kurman, member, Hamilton Arrangements Committee.

Ben Himel, delegate from Independent Workmen's Circle, Toronto.

I. Green, Radomer Mutual Benefit Society, Toronto.

Leo Moss, Farband Labour Zionist Order.

Dr. E. Verny, Congregation Habonim, Toronto.

Saul Wolfe, Temple Sinai, Toronto.

Dr. M. J. Hoffman, delegate from Kitchener.

H. M. Enushevsky . . . "grand old man" of the Welland Jewish community.

Sam Kraisman, International Ladies Garment Workers' Union.

Stanley Singer, of Sudbury, participant in fund raising workshop.

Henry Kalmus, delegate from Oakville, one of the region's newer Jewish centres.

Saul Halperin, a St. Catharines representative who participated on the Religious Welfare panel.

Jack Rosen, of Kitchener, discussant in Community Services Workshop.

COMMUNITY SERVICES SESSION. From left J. I. Oelbaum, Toronto; Sam Sable, Toronto; M. M. Sumner, Windsor; M. W. Gasner, Toronto.

SESSION ON FORMAL EDUCATION. From left: Dr. Joseph Diamond, Toronto; Morris Black, Peterborough; Dr. H. O. Singer, Welland; Rabbi Y. E. Lipsitz, London; Frank Rubinstein, Hamilton.

MEMBERS OF HAMILTON HOSPITALITY COMMITTEE recruited from B'nai B'rith Hamilton Chapter, contributed much to make the conference a success. In the centre are the two co-chairmen, Mrs. D. Goldstein and Mrs. Arnold Waxman.

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INCREASE IN DUTCH TRADE WITH ISRAEL

THE HAGUE, (JCNS) — Trade between Holland and Israel has shown another increase during 1960, the Netherlands-Israel Chamber of Commerce has announced here.

Dutch exports to Israel increased from 66 million florin during the eleven months in 1959 to 77 million florin during the same period in 1960. Total estimate of Dutch exports to Israel for the 12 months of 1960 will be about 85 million florin, as against 72 million in 1959.

Nearly half of Dutch exports to Israel consisted of unpolished diamonds.

Israel's exports to Holland, totalled 40 million florin in 1960, half of which consisted of polished diamonds. Israel exports of fresh citrus increased from 11 million florin in 1959 to 17 million in 1960.

LEADER OF RUMANIA JEWS DIES

LONDON (JCNS) — Mr. Israel Bakal, Chairman of the Federation of Jewish Communities in Rumania, died in Bucarest at the age of 60, after a prolonged heart ailment.

A Communist since his student days, and a lawyer by profession, Mr. Bakal played a leading role both in the general and Jewish life of the post-war People's Republic of Rumania. He was actively concerned in promoting many of the Yiddish cultural institutions there, such as schools, a state theatre and publishing house. In 1948 Mr. Bakal represented Rumanian Jewry at the plenary session of the World Jewish Congress in Switzerland, and later participated in several other international Jewish gatherings.

EL AL TO BUY THIRD BOEING 707 JET

TEL AVIV, (JCNS) — The Israeli Government has approved the purchase by El Al Israel National Airlines of a third Boeing 707 jet 'plane from the British Rolls Royce Company. The 'plane is to be delivered in March 1962.

To enable the conclusion of the deal, El Al will receive a loan of £4,000,000 from American sources, and a credit of another million pounds from the British firm. The Israeli Government will also buy additional El Al shares for $1,000,000, in order to help the Israeli Airlines' activities.

HERZOG ...

(Continued from page 7)

All realize that only a decisive leap-forward in the spiritual consciousness of man can provide the answer.

The answer will be found. It will rise from the sources of intuitive faith. It will come as the perception of the nature of the epoch deepens, as the sense of the common bond of destiny and with it of moral obligation, develops, as world statesmanship continues its effort in faith and in unlimited perseverance. In this context, may I as representative of Israel, say to a statesman who perceived the spiritual motive in our endeavour — may I say in reply to him: this motivation from age old experience, from the transition from the Valley of Death which he traversed in exile and torment to the uplands of fulfilment, from the vindication of immortal prophesy in our time, from the reunion of people and land after a separation of close to two millenia, from the restoration of independence and statehood. On the basis of this experience, in contemplating the future of mankind: we have hope, we have faith.

Mr. Prime Minister, I have the honour to convey to you the personal greetings and best wishes of the Prime Minister of Israel, Mr. David Ben Gurion. He, the government and the people of Israel send you, the government and the people of Canada, a message of friendship and goodwill.

HIDDEN TREASURE

Tel Aviv, (JCNS) A green glazed earthenware jar discovered in a cave near Caesarea, was found to contain a treasure of golden and gilded jewellery dating back to the eleventh century. Mr. Hirsh Citronowitz — one of the men working on the restoration at the old port made the discovery. There were more than 139 different pieces of Jewellery in the jar — including a three strand necklace.

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For the benefit of Jewish observant passengers, KLM maintains a special kosher kitchen in its Catering Department at Schiphol Airport, Amsterdam.

This kitchen, operated under the supervision of the Rabbinate, has a staff of three persons, one of whom is a Jewish lady who has been authorized by the Rabbinate to cook and supervise the preparation of the food.

With the exception of catering requirements for the Tel Aviv service, KLM aircraft do not carry reserve kosher food, but if any passenger wishes to avail himself of this service, he need only indicate this desire, when booking passage.

Although most of the kosher meals are prepared at Schiphol, KLM also makes use of kosher restaurant facilities in various parts of the world, when time or distance so dictates.

The kosher kitchen at Schiphol, which has been in operation for some ten years, annually prepares — for both First Class and Economy Class passengers — 700 cold lunches, 3,500 light snacks and 6,500 dinners, lunches and breakfasts.

Kosher department at Amsterdam Airport kitchen established by K.L.M.

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DIEFENBAKER...

(Continued from page 7)

modation and respect for Western interests.

MIRROR OF OUR TIMES

We must always remember that the United Nations is a mirror of our times. We must recognize its varying reflections and be prepared to make appropriate changes. We should enlarge the main Councils so that there may be fair representation of all geographical areas. We must be ready to re-organize the Secretariat in an equitable way but without reducing its efficiency, and without betraying the concept of impartial international service.

As to Canada's relations with the United States I need say no more than that these continue to be as extensive and as important as any of our external activities. We share a continent. We experience a reciprocal movement of trade and of people across frontiers that is the largest of any two nations of the world. We abide by the same values and beliefs. But Canadians are, and will always be, in search of a distinctive national image. We have our social and economic perspectives, needs, and methods, and we have a political tradition and capacity uniquely ours, as almost one hundred years of Canadian federalism has demonstrated to the world.

Yet sharing this continent, Canadians and Americans have evolved increasingly effective methods that by joint endeavour enable both states to utilize their respective resources and skills for the benefit of both peoples and for the world.

There can be no more dramatic illustration of the achievement of this aim than the Columbia River Treaty signed one week ago today in Washington. In that Treaty, by a process requiring skill, patience and compromise on both sides, detailed arrangements were worked out for the proper management and control of one of the great river basins of the world.

I cannot share in this evening without saying a word about Israel and its place in the world. Its progress has been heartening. It has grown beyond the stage of a gallant experiment. Soon it may be able to stand on its own feet economically. But there are still refugees to be admitted and cared for. Today in rebuilding the land of their forefathers, the people of Israel also bear witness to those moral and religious truths that find supreme and imperishable expression in the Bible.

It is only as a representative democracy with a high sense of social purpose that Israel can be true to its heritage. It is, moreover, not as a passive example, but as an active influence, that Israel contributes to the struggle of bringing the economically weak countries along the paths of prosperity and freedom.

THEIR BROTHERS' KEEPERS

Nation-building has subjected Israel's resources human and moral, to constant strain. Nevertheless, the technical assistance which Israel has received through the United Nations and from countries of the West has spurred Israel into organizing a technical assistance programme of its own. Scientific and managerial skill, capital and business enterprise are placed at the disposal of Asian and African countries. A medical team from Israel was the first to reach the Congo last summer. Young students and professional men from Asia and Africa are being trained in Israel. I know that Israel feels that nations, as individuals, are their brothers' keepers. This is a concept to which Canadians also subscribe, as Canada's overseas aid programmes demonstrate in full measure.

In many fields of endeavour Canada and Israel are pursuing identical objectives. Both are extending assistance to the new and needy nations. Both contribute to the support of the United Nations. Both have shown a willingness to assume international responsibilities in accordance with their capacities.

Professor Toynbee said in Montreal recently:-

"The people of our modern world face a grim choice. They must either resign themselves to mass suicide or learn to live together as a single family."

The search that Professor Toynbee argues for, namely, the "how" of living together, to complement the "why" of survival, is a search to which every country, every leader, should be dedicating the highest energies and the best minds. It is a search that involves values and law, technology and spirit, welfare and brotherhood. We are striving to understand our common humanity in the face of threats to the species itself. Perhaps we can hope that common brotherhood will be recognized, sooner than we might have thought possible a few short years ago, as the only means by which mankind can attain its highest goal — the self-fulfilment of the individual in the image of God.

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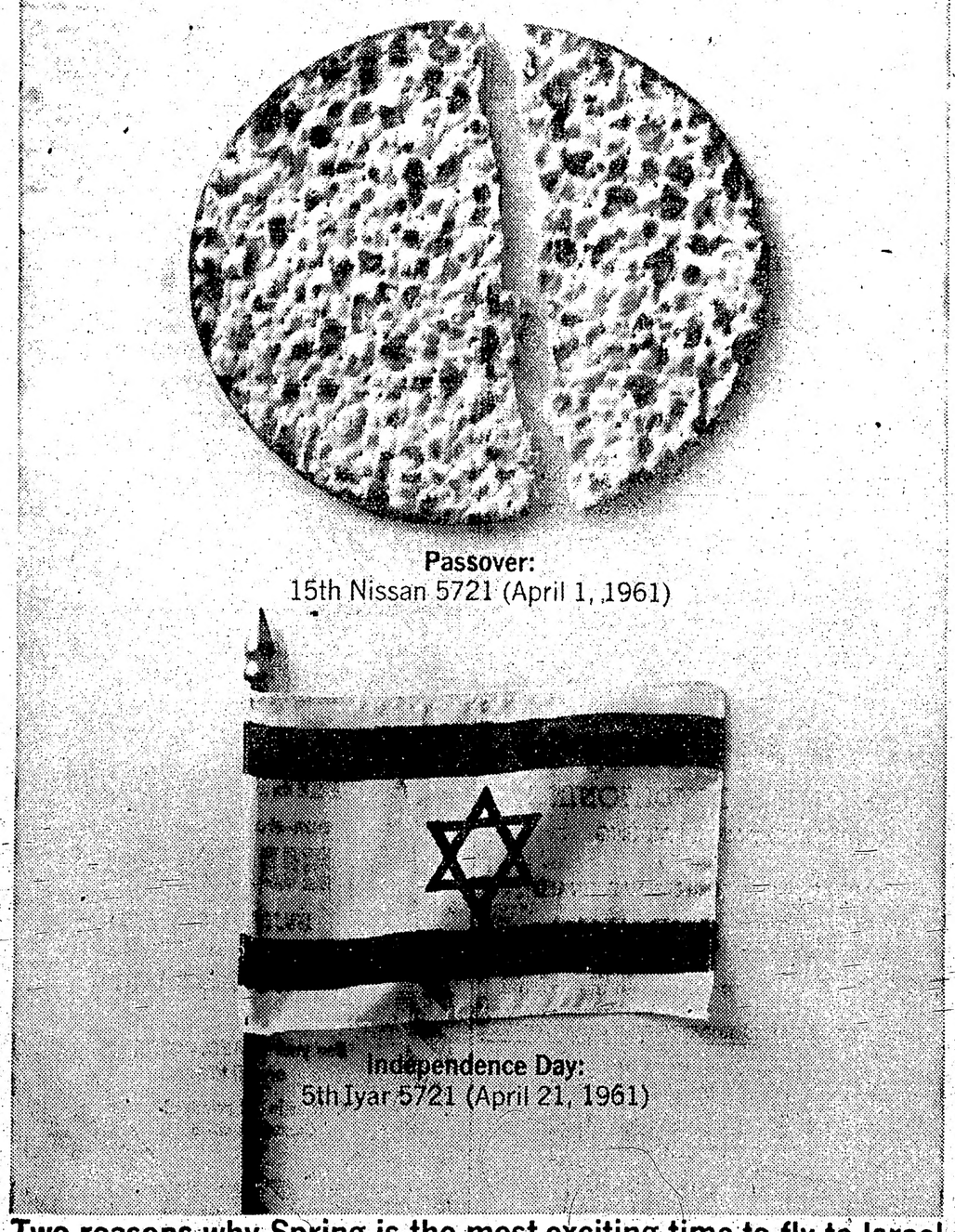

Passover:
15th Nissan 5721 (April 1, 1961)

Independence Day:
5th Iyar 5721 (April 21, 1961)

Two reasons why Spring is the most exciting time to fly to Israel

Spring is when all of Israel takes on a holiday atmosphere. Passover and Independence Day fall within three weeks of each other. Billions of flowers take over the fields. The cities throb with excitement. The people are at their most joyous. Even history seems more meaningful. As you might have guessed, Spring is when EL AL is busiest. If you're planning a trip, make arrangements now. See your travel agent or EL AL Israel Airlines: 610 Fifth Ave., N. Y. 20. Also Phila., Cleveland, Chicago, Los Angeles, Miami and Montreal. EL AL

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CANADIAN SENATOR HONOURED

Arthur Minden, Q.C., (left) President of the Toronto Chapter, Canadian Friends of the Hebrew University, shown with Senator Salter A. Hayden, Q.C., (centre) as Marvin Gelber, (right) Treasurer of the Chapter, presents a scroll indicating that a Student Prize in Law at the Hebrew University will be awarded in honour of the Senator.

Senator and Mrs. Hayden recently returned from a visit to Israel and the Hebrew University, where they were guided through the varous faculties by a member of the University's Public Relations Department.

This presentation to Senator Hayden took place at a meeting of Jewish barristers on Monday, January 23rd, at the home of Arthur Minden. In his address, the Senator said that on the basis of his observations, he is convinced that the Hebrew University in Jerusalem is the focal point of Israel's drive to interpret the Western world to the newly-constituted nations. Israel in the midst of its own unparalleled internal commitments is devoting its time, energy, and friends to train the future leaders of these new nations without any alterior motives.

"In this vital struggle to help yong countries to help themselves, the Hebrew University, through its Schools of Law, Medicine, Humanities, and the others, is doing an outstanding service. As a Canadian, I was particularly impressed on seeing the magnificent contribution which Canadian Jewry has made and is continuing to make to the growth and maintenance of the Hebrew University".

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Dr. ROSE N. FRANZBLAU'S column

(continued from page 3)

does well in school. But our conflict is great. She is constantly defying me about good judgment in proper dress.

She has just recovered from a cold and doesn't want to dress warmly. Where I prefer a good thick-soled shoe for the winter she wants the pointy, thin-soled junk they all wear. I realize it is important for her to be in good standing with her friends at school and follow suit.

She takes piano lessons and practises grudgingly. She plays well and I am encouraging her to continue. She attends private religious school and leaves home at 7:50 and arrives home at 5 p.m. She does have a full, heavy schedule.

ANSWER: Would that there were more mothers and daughters who could disagree so directly, and then agree the way you do to seek counsel. The problem that you have with each other is very normal.

In addition to what clothes accomplish in adding to the appearance of the youngster, they have important psychological meanings and uses. The budding girl is proud of the development of her body, which heralds to the world that she is becoming a woman. Physiologically this is really the first coming-out party. While she wants everybody to notice her, she is also slightly embarrassed by these developments, and doesn't quite know yet how to comport herself in relationship to them.

Simultaneously she is searching to find out what kind of a woman she wants to be. Her choice can range and vary, day by day, from being a theatrical or movie star to being a great scientific "brain" and from being a successful career girl to being a slinky siren. For these many changes in role, she needs many changes of costume.

* * *

Understanding this, parents may be a little more sympathetic to the seeming wastefulness of their daughters, who will wear an outfit only a few times and then refuse to wear it anymore, while also refusing to part with it.

No matter how rebellious, any girl will admit that is her mother's responsibility to teach her about clothes. Through fighting a mother's suggestions, the youngster often fights her own lack of taste. By pushing her mother and her ideas around, she acquires the ability to make proper choices.

A youngster who has been made to feel good and good-looking will develop better taste and greater open-mindedness to the suggestions of others, especially when these are more expert.

Your daughter is reacting normally in wanting to be well-dressed. That means not being overdressed or underdressed. For her age, having too many clothes on is being overdressed.

Every person has a different threshold of reaction to heat and cold. At 11, your daughter should know what makes her warm. Many children define a sweater as something they have to put on when mother is cold. Overdressing can be just as harmful as underdressing.

* * *

For an 11-year-old, your daughter has a very full program and is apparently carrying it out well. The reward youngsters want is approval and respect for their wishes and ideas.

If you do not underrate the importance of clothes in an adolescent's life, the chances are good that your daughter's taste will turn out to be as good as yours.

MUSICIAN TO U. S. PRESIDENTS...

(Continued from page 2)

tels, clubs and for two steamship lines. In all, we have about 50 orchestras, and offices in Philadelphia, Washington and New York, of course. We have seasonal offices in Palm Beach, Newport and Southampton".

BACKER OF BROADWAY

Although he is a consistent backer of Broadway shows on a scale which might, for another man, be a full-time operation, and owns several bowling alleys in the vicinity of Washington, Davis considers that he devotes all of his professional time to music, a dedication which began during his high school days in Washington, where he was brought up.

"I formed my own orchestra in high school," Davis said, moving easily into reminiscence. "There were great opportunities in those days, since there were not any social dance bands in Washington and those hostesses used to hire a part of the Marine Corps band to play dance music for them.

"I sold myself to one of Washington's leading hostesses by going to her door and ringing the bell and telling her I wanted to play for her. That was the start. From then on it began to flare up. I began to play Bar Harbor dance parties and people summering there from other parts of the country asked me to come and play for them. I developed a reputation for playing for social parties. It grew and here I am today."

Davis' instrument in the early days was the violin, an instrument he rarely picks up these days. Until a couple of years ago he and his brother-in-law, Pierre Monteux, the symphony conductor (they married sisters), would perform chamber music together, Monteux—playing the viola. These days, however, he doesn't play.

Davis has bookings for years in advance and right now he can look forward to playing a date on June 20, 1975, for the granddaughter of Mrs. Pierre S. du Pont III. Mrs. du Pont made the reservation on the day her granddaughter was born, and Davis, who is in his early 60s and remarkably fit, is looking forward to the engagement.

SOCIAL AND PERSONAL

Zionist Revisionists Hold Party

A welcome home party was tendered Mr. and Mrs. Nathan Silver and Mr. and Mrs. Edward Silverberg on Saturday, Jan. 28, 1961, 8:30 p.m. at the Beth Tzedec Synagogue. Mr. Silver is National President of the Zionist Revisionist Organisation of Canada. Mr. Silverberg is one of its outstanding leaders.

Host for the evening was Mr. Samuel Shainhouse, President of the Zionist Revisionist Organization of Toronto.

A capacity crowd attended the affair.

BAR MITZVAH — The Bar Mitzvah of SHELDON, SON OF DR. AARON KAHAN, will take place on Saturday, February 4, 1961, at the Kiever Shul, 25 Bellvue Avenue. A reception will be held that evening at home, 18 Hawksbury Dr., Willowdale.

HERE AND ELSEWHERE

NEW B'NAI B'RITH OFFICERS INSTALLED

Alderman David Rotenberg was installing officer for new B'nai B'rith Circle Lodge at a dinner and dance held at Beth Tzedec Synagogue. Guest speaker was A. Solomon Menter of Syracuse, N. Y., and Marvin Elkind acted as master of ceremonies. President of the lodge is Mr. Ralph Shiff, and vice-president Mr. Earl Wintraub. Other officers include Dr. Barry Berman, Dr. Harvey Freedman, Mr. Morton Weinberg, and Mr. Leonard Barkin.

Hillcrest Anniversary To Be Celebrated

Dr. and Mrs. Mark M. Stein were hosts to committee planning 25th Anniversary Party of Hillcrest Home and School Anniversary to be held on February 6th Mrs. Stein is convenor of the event.

Temple Breakfast Club To Hear Salsberg

On February 5th, the Breakfast Club of Holy Blossom Temple will have as their guest speaker, Mr. J. B. Salsberg who will discuss "The Changing World Scene". Chairman of the meeting is Mr. Maurice E. Stark.

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